DISSERTATION

ON THE

ORIGIN AND CONNECTION OF THE GOSPELS:

WITH A SYNOPSIS OF THE PARALLEL PASSAGES IN THE ORIGINAL AND AUTHORISED VERSION, AND CRITICAL NOTES.

BY

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"Marci evangelium credebant veteres nihil aliud fuisse quam Petri ἀπομνημονεύματα."
—Pearson, *Vindiciæ Ignatianæ.*

WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MDCCCLIII

TO

MRS SMITH, SEN., OF JORDANHILL,

WHO, IN HER NINETY-NINTH YEAR, WITH UNIMPAIRED FACULTIES,

RETAINS THE WARM AFFECTIONS OF HER YOUTH,

THIS VOLUME IS INSCRIBED BY

HER AFFECTIONATE SON.

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PREFACE.

When engaged in studying the nautical style of St Luke, for the purpose of illustrating his narrative of the voyage and shipwreck of St Paul, I compared his account of the storm on the lake of Galilee with those of Matthew and Mark, the other two evangelists who record the same event. The results of the comparison were entirely unexpected by me; for when I first read the New Testament continuously in the original, and noticed the agreement of many passages in the Gospel of Mark with those of the Gospel of Matthew, I naturally concluded that Mark, who was not himself an eyewitness, had copied from Matthew, who was. In the present instance, the nautical expression, λαῖλαψ ἀνέμου, "squall of wind," which occurs both in Mark and Luke, attracted my attention, as indicating that in this particular narrative a closer connection subsisted between Mark and Luke than between Mark and Matthew. In order to ascertain the precise nature of the connection, I copied the accounts in parallel columns; and, upon comparing them, was led to conclude that St Luke must have had both of the other accounts before him—Matthew in Greek, Mark in another language (Hebrew); that he had based his account on that of Mark, but completed it from Matthew; that he had omitted nothing but autoptical details, such as eyewitnesses naturally employ—had inserted nothing but what could be inferred from the facts stated by the other evangelists; that where he copied Matthew, the agreement was verbal; where he

copied Mark, there was that kind of variation which occurs in independent translators from the same original. For reasons to be afterwards stated, I concluded that the original memoir was *written* by the Apostle Peter, and translated by Mark; and that it was in consequence of this that Mark was designated by the Fathers the translator of Peter, (Μάρκος ἑρμηνευτὴς Πέτρου.)

My researches were conducted so far in entire ignorance of those of a certain school of critics in Germany, being resident at the time in Jersey, where I had no access to their works. I had, however, the advantage of submitting them to my learned friend, Dr Robertson, Professor of Church History in the University of Edinburgh, then also residing in that island, who took much interest in the investigation, considering it of importance in clearing up points which Neologian criticism had contrived to involve in obscurity, and which had resolved the historical accounts of the rise of Christianity into myths and legends. To use his own words, since written to me, "It fights the Germans with their own weapons, and proves that an impartial and independent criticism, if only deserving of the name, instead of subverting, establishes the foundations of inspired truth."

Encouraged by the approbation and advice of so competent a judge, I appended to my former work, on the Voyage of St Paul, a dissertation on the sources of St Luke's writings, which may be considered as the prodromus of the present work; for although the immediate object was to elucidate the origin of the Gospel of St Luke, it embraced, to a certain extent, its connection with the other Gospels, and theirs with each other.

I certainly have no reason to regret having done so, for the criticisms it called forth have been eminently useful to me—in some cases, by suggesting difficulties which I hope to explain, in others by removing them. My object, in the following synopsis, has been to exhibit all the parallel passages, in the first three

Gospels, in which I consider that one or more evangelists have made use of the writings of the others, or of a common original. It may be here asked, why I confine the comparison to the first three Gospels? The answer I have to make is, that I did very carefully copy out, in parallel columns, John's account of the events which had also been related by the other evangelists, but in every case I found that his accounts were those of an independent eyewitness relating them in his own language. Now, if John wrote after the other evangelists from his own observation, it is obvious that there could be no documentary agreement between them. Agreements such as exist between John and the other evangelists require no elucidation, and therefore I leave them altogether out of sight. But independent agreements are not confined to John's Gospel, they also occur in the other three: such are the accounts of the early life of our Saviour, of his visit to Nazareth, and of the crucifixion and subsequent events, as given by St Luke. These I have also, for the same reason, omitted. I have also omitted the passages peculiar to Matthew and Luke, where they have given independent accounts of the same transactions;—to have included them would have given unnecessary extension to the synoptical tables, which are not intended to dispense with the subsidiary use of the New Testament by those who study them. I have, however, given the entire Gospel of Mark in its own order—not because I assume his order to be more strictly chronological than that of the other evangelists, but because I consider that the description of the author of this Gospel, given by the earliest of the post-apostolic Fathers, ΜΑΡΚΟΣ ʽΕΡΜΗΝΕΥΤΗΣ ΠΕΤΡΟΥ, "Mark, the translator of Peter," furnishes the key to the mystery of the connection of the synoptical Gospels.

In all such investigations, the first object ought to be to state the facts of the case fully and fairly, taking care not to mix them up with the reasoning founded upon them. This I have attempted

to do in such a manner as to enable the reader to observe, at a glance, both the agreements and the disagreements which subsist between the Gospels—a work of no inconsiderable labour, for it was not till after repeated transcriptions that I succeeded in exhibiting them in as clear a light as the limits of the page would admit. I question if there is a single section which I have not transcribed three or four times—many as often as five or six times—before I was satisfied that I had, in some measure, attained my object.

It may be supposed that this was an unnecessary task, and that I might have availed myself of the labours of former synoptists and harmonists; but, my object being different from theirs, I found it easier to form the synopsis from the original writings than to adapt theirs to my purposes.

In a work like the present, it is obvious that it is of the utmost importance that we should know as nearly as possible the exact words used by the original authors, in order to distinguish the cases where they used their own language, or made use of the writings of others, or where they translated from a common original. I did not consider myself entitled to select such readings as might suit my purpose, and therefore had but two alternatives—either to adhere to the received text, or to adopt the latest critical one, founded upon the collation of the earliest manuscripts. I at first adopted the former plan, and copied the passages from the received text; but upon consideration I changed it, and have followed the text of Tischendorf, (Lips. 1849,) placing between brackets the words or sentences omitted by him, but translated in the English authorised version.

It may be satisfactory to those who look with suspicion upon the numerous various readings appended to critical editions, to know that, in that very considerable portion of the Gospels which I have copied, I have not been able to detect a shade of difference in the meaning, either doctrinal or historical. But the differences

between the earlier and the later MSS., although unimportant as to the matter, are of great importance in an inquiry like the present, where so much depends upon verbal expression.

The conclusion which the comparison between the earlier and later texts leads me to form is, that there is a greater amount of verbal agreement in the more modern MSS. than we find in the earliest existing ones; whilst, on the other hand, there is a greater amount of translational agreement in the oldest. The reason for this tendency, on the part of transcribers, to convert the translational into the transcriptural, will be easily understood by those who have had much practice in transcription. If we examine a passage which has been translated from a common original, it will be found that, whilst the meaning is the same, many of the words are different; but a transcriber, when he comes to a passage in one Gospel exactly corresponding in meaning with a passage in another, and which is firmly fixed in his memory, is apt unconsciously to make the words identical; and in like manner, when words or expressions are wanting in one Gospel which occur in the corresponding passages in another, he is apt to insert them—and in both cases he introduces verbal agreements not in the original. The reader can easily satisfy himself that this must be the case, for he will rarely find any of the words or passages which I have bracketed which do not occur in corresponding passages in another Gospel. But these causes are constant; they must have influenced the earliest, as they have the latest transcribers; and we are warranted in supposing that there was still less verbal agreement in the original writings of the evangelists than what we have in the earliest existing MSS.

As a proof of the importance of attending to this, I would cite the two verses, Mark, i. 24, 25, compared with the corresponding two in Luke, iv. 34, 35, which are stated by Bishop Marsh, in his Essay on the origin of the Gospels, page 118, to contain the only

verbal agreement which is peculiar to Mark and Luke. Now, in the earliest MSS. this agreement does not exist; for I find not less than three deviations from verbal agreement in these two verses, (see Section vii., p. 10.) No inference, therefore, can be drawn from the passage cited by Marsh adverse to the conclusion that the agreements peculiar to Mark and Luke are translational, and taken from an original in another language. In addition to the above, Dr Davidson has cited two other passages—namely, Mark, viii. 38; Luke, ix. 26—Mark, ix. 38, 40; Luke, ix. 49, 50; but if the reader will examine the passages, he will perceive that there are verbal differences sufficient to remove them from the category in which they are placed by this author.

An objection has been made to the inquiry, which I should not have thought of noticing, because I do not suppose it entertained by any person versant in historical or Biblical criticism, but because it expresses sentiments which I believe are entertained by a certain class of theological writers, and by no inconsiderable number of theological readers. It is expressed in the following note, appended to an otherwise favourable review of my former work, in the *Free Church Magazine*:—

"Our author endeavours to explain (after the example of the searching, but on this point profitless, criticism of Germany) what, for wise reasons, the Divine Author of Scripture has left wrapt up in profound mystery; what we believe it utterly impossible for any one satisfactorily to explicate *now*; and what, if it could be explicated, would be of no service whatever to the cause of Divine truth. He seeks to prove, by internal evidence of manner and style, from what original sources a writing, which is known to the Church only as itself an original source, has been derived; and in the particular case of St Luke would establish that his Gospel and that of St Mark have alike, in most places, been drawn from the same original; but that the Gospel of St Mark is merely a translation, in Greek, of the original—while St Luke's Gospel contains another translation, and adds from other quarters various particulars not contained in the Aramaic original referred to. It is but due to Mr Smith, and to the truth itself, to express our conviction that in this part of his researches he is far from proving himself to be so much at home as in the other parts of

his volume; and we are persuaded that few persons of competent learning and judgment, at all skilled in judging of criteria and weighing evidence of this kind, will be disposed to go along with him. His theory appears to us to be utterly groundless; and we could produce many passages from the two Gospels so varied in expression and colouring, that we would defy any unprejudiced and judicious critic to say that they are simply different translations of the same original. But there is no occasion to enter more at large into the subject. We wished merely to express our regret at the introduction of this discussion into Mr Smith's otherwise admirable volume, as we are afraid the perusal of such a discussion, in the manner in which it is here handled, may be fitted in some to awaken doubts as to the inspired character of St Luke's writings, and as not only the general aim of the discussion is objectionable, but also some of the particular expressions in it (we believe inadvertently used) are liable to exception."

So far as the above paragraph contains any reasoning upon the subject, it proceeds upon an entire misconception of what I had advanced. I admit that there are many passages in Luke that are not "simply different translations of the same original." I only said there were some that were. My conclusions as to the originality of St Luke's Gospel were the same as St Luke's own, as stated in his preface—namely, that he has used the accounts of those who were from the beginning eyewitnesses and ministers of the Word—the same as those of the early Fathers, as well as of the best modern critics. This, however, is not the place for reasoning on the subject, but for defending myself from inquiring into a subject "upon which it is impossible to throw light, and which, even if light could be thrown, would be of no service to the cause of Divine truth." Such cautious, I should say timid, reasoning is too late. Men's minds are attracted to the subject; and the necessity of solving the problem is recognised by every Biblical critic. A writer on the subject in the *Edinburgh Review* thus expresses himself—

"Until the time when the publication of Eichhorn's celebrated edition of the New Testament gave a new impetus and direction to theological inquiry, the whole tribe of expositors, commentators, and writers on the evidence of Christianity had been successively labouring to explain and reconcile the *differ-*

ences observable in the four distinct narrations of the same series of transactions and events contained in the Gospels. But anterior to the appearance of the remarkable work which we have alluded to, it seems never to have occurred to any one of the number that it was necessary to account for the *resemblances* as well as the differences, and to show in what way, or upon what principle, four independent writers, composing their narrations at considerable intervals of time, as well as distance of place, come to coincide so miraculously both in point of expression and of statement. Only one side of the case was looked at—one set of objections alone was encountered—while the main difficulty, the chief stumblingblock, was left in the way, and kept altogether out of view."—No. 51, p. 529.

Since the time of Eichhorn, many volumes have been written, and the wildest theories have been propounded, to account for the agreements, and conclusions the most inconsistent with the historical authority and contemporaneity of the Gospels have been arrived at. Upon these conclusions, which I believe to be erroneous, rests entirely the mythical theory of the origin of Christianity of Strauss, in his *Life of Jesus*, a work which has done more to shake the faith of inquiring minds than any sceptical production of the age. Witness its effects on that very interesting character, John Sterling, whose doubts on the historical authenticity of the Gospel narrative appear to have been raised, in a great measure, by the perusal of this work, which he thus characterises:—

"It will work deep and far in such a time as ours. When so many minds are distracted about the history or rather genesis of the Gospel, it is a great thing for partisans, on the one side, to have what the other never wanted—a book of which they can say, 'This is our creed, or rather anti-creed and anti-code.' And Strauss seems perfectly proof against the answer to which Voltaire's critical and historical shallowness perpetually exposed him. I mean to read the book through. It seems admitted that the orthodox theologians have failed to give any sufficient answer."—CARLYLE'S *Life*, p. 243.

Strauss himself admits, what indeed cannot be denied, that if it can be shown that we have contemporary *written* historical narratives of the transactions of our Saviour and his apostles, his theory must fall to the ground. Now, upon such an issue, to say that the subject is inexplicable, is in fact to yield the point; on

the other hand, if we can, by careful and laborious research, prove that we have *written* accounts, which are in the strictest sense of the word contemporaneous, and if we can show that, in respect to the facts upon which this author rests his theory, his "critical and historical shallowness" is at least as great as Voltaire's,* then I humbly apprehend that the explication I have to offer, if founded upon sound induction, must be of service to the cause of Divine truth.

Having in my former work shown by proofs independent of all others, that the writings of St Luke were those of a contemporary author, personally engaged in some of the most eventful scenes which he has recorded, I can, as Dr Chalmers somewhere says, "take him from the bar and place him in the witness-box." Now, nothing but the perfect truthfulness of his narrative could account for its agreement with facts which could only have been known to him from personal observation; for our knowledge of these facts is only due to recent discoveries and the accurate researches of modern science. Had St Luke's writings been discovered for the first time amongst the papyri of Herculaneum, these proofs of their authenticity must have been held conclusive by every one accustomed to investigate the truth or falsehood of sea-voyages of doubtful authority;† but if it can be shown that

* Strauss's reasoning is ingenious; but, having necessarily gone over much of the same ground, I have no hesitation in asserting that, as a work of original research, his *Life of Jesus* is utterly worthless. Wherever he meets a critical conclusion which suits his views, he assumes that it is established, and reasons accordingly. Mr Norton, in his late work on the genuineness of the Gospels, observes truly, that "Nothing more superficial was ever put forth by a writer of any note as the examination of an important subject."—Vol. i. p. 74.

† Even since the publication, some of the facts, which I could only establish by laborious investigation, have been confirmed by actual observation—such as the position of Port Phenice, and its capabilities as a winter harbour. Captain Spratt, R.N., in his recent survey, finds that the port still retains the name; and Mr Urquhart, M.P., who visited it, assures me it is an excellent harbour. Nay, the almost incredible agreement which subsists between the time and geographical position of the traditional scene of the shipwreck, and that which must be assigned to it by the dead-reckoning drawn from the scattered and incidental notices furnished by St Luke, has been confirmed by a similar calculation, which had been made by Admiral Sir Charles Penrose, and is since published in my friend

the Acts of the Apostles are genuine and authentic, so must also be the Gospel, for not only is it mentioned in that work, but it is obviously by the same hand. Again, if it can be shown that St Luke made use of the Gospel of Matthew as one of his authorities in composing his own, he is at once the earliest and the best evidence of its genuineness and authenticity : that he did so, and that he used the same Greek Gospel which we now have, is proved by the extracts from it in his writings. In like manner, if I have succeeded in showing that both Luke and Matthew made use of the original of which Mark is the translator, we have not one but two contemporary historians to attest the authenticity of the second Gospel. And lastly, if I have succeeded in showing that Peter is the author of the memoir of which Mark is the translator, we have the best of all historical evidence of the truth of the transactions—that of eyewitnesses, written immediately after. None of these conclusions rest in any manner upon conjecture; they are all of them supported by external and internal evidence —evidence such as in the works of secular writers would have been held to be sufficient to establish them ; and—but for certain preconceived theories respecting the originality and independence of the Gospels, with which they are supposed to be inconsistent— must have been admitted ere now in the case in question. The evangelists are, indeed, independent of each other, but theirs is the independence of historians, not of poets or romancers. No historian is independent of his facts, and none but an eyewitness of his authorities. It has also been said, in the above extract, that the manner in which "the discussion is handled may be fitted with some to awaken doubts as to the inspired character of St Luke's writings ;" and another critic, equally favourable in other respects, objects to my remarks, as "making it entirely a human

Mr Howson's Life of St Paul. Nothing has gratified me more than the entire acquiescence of nautical men in my conclusions.

affair. The notion of Divine inspiration is left out of sight completely; nay, an ordinary reader might be inclined to think that there was no such article in his creed. . . . . It is but meeting the sceptics whom he would confute on grounds lower than necessary, and of course lower than right, to talk of the 'landsman-like style' of St Matthew," &c.*

I am thus thrown upon my defence, both with respect to my own personal belief in inspiration, and with respect to the manner in which I have conducted the inquiry.

I had at one time written a caveat against such inferences, but considered it unnecessary, because the question of the inspiration of the sacred writers did not properly belong to the subject, and was in no ways affected by the way in which it was treated. Had I, indeed, discovered anything like a want of truthfulness in the writings of the evangelists, it might be said to have affected the question; and in so far as the severest tests only rendered this truthfulness more evident, it may be said to have affected it in favour of inspiration; for if we believe Scripture to be true, we must believe it to be inspired—as, on the other hand, it must, if inspired, be true; but we must not reason in a circle, and say, Scripture is true, therefore it is inspired; Scripture is inspired, therefore it is true. We cannot prove one of the propositions by assuming the other. I was dealing with the previous question of the truth of the narrative, and therefore felt precluded from assuming the inspiration of the writer. I cannot agree with my critic in thinking it wrong "to meet sceptics on ground lower than necessary;" for if we can establish our point on the lowest ground, *à fortiori* we can on the highest. We are not entitled to assume what opponents do not admit. I am not to say that the mythical theory of the origin of Christianity is unfounded, because

* *London Guardian.*

it is inconsistent with the inspiration of the record, but because it is inconsistent with its authenticity and contemporaneity. Prove these, and by the admission of its propounder it must fall to the ground.

Although, however, we are not called upon to enter into the question of the inspiration of the Gospels before we have proved their historical truth, we may do so retrospectively, and inquire whether or not the fact of these authors being inspired affects their testimony as human witnesses. Now, I must ground my opinions on the subject, not upon the dicta of theologians, but upon the words of the record, which, *if true*, must be authoritative, for they are the words of Him who cannot err. The term "plenary inspiration" is a theological, not a Scriptural term. I do not, therefore, object to it, but I object to that sense of it which would destroy the value of the historical testimony of the apostles as eyewitnesses—which would in effect destroy the individuality of the writers, and reduce them to mere machines. I can recognise in Scripture two very distinct kinds of inspiration—the inspiration of revelation, and the inspiration of guidance. The term plenary is equally applicable to both; but the facts recorded by the evangelists were not revealed to the apostles, but exhibited to their senses; and what they tell us, they tell us in their own language, which is true, because guided by the Spirit of all truth, although it may not always be expressed in the most elegant or polished style.

That this was the case may, I think, be gathered from the incidental notices which occur in the writings of the evangelists. St John repeatedly asks the confidence of his reader in the truth of his relation, because he actually witnessed what he relates. St Luke asks the confidence of his, because he had carefully investigated everything from the beginning, and was in possession of the best evidence—that of eyewitnesses, who had been personally

engaged in the transactions. When St Peter tells us that "holy men of God spake as they were moved by the Holy Ghost," he is speaking of prophecy, which must be the expression of revelation; but when he proposes a candidate for the apostleship, the conditions required are that he must be personally cognisant of the transactions of our Lord. It is perfectly clear that one of the most important duties of the apostles was to give their testimony to the truth of the events; but this testimony would have, comparatively speaking, been of little value, unless some of them at least had committed accounts of the events to writing. It is my object in the following dissertation to show that, in so far as evidence has come down to us, we can trace what is recorded in the Gospels to original memoirs written by apostles—"a duty," as Tertullian remarks, "especially imposed upon them by our Lord himself." *

In the following synopsis I have subjected the sacred historians to the severest of all tests—that of confronting them, in every case where it was possible, with their authorities. Apply the same test to any similar series of profane historians, and where will we find the same fidelity to their authorities, the same freedom from bias or from mistakes, as we find in the works of the evangelists? The very first trial of this nature which I made, of subjecting profane historians to the same test as I have the evangelists, exhibited a direct contradiction, not in an unimportant point, but in one of great historical importance. Hume's account of the battle of Cressy is taken from that of Froissart, but Froissart expressly says that, at its termination, "the English never quitted the ranks, but remained on the field." Hume, on the other hand, says equally expressly, that "the whole French army took to flight, and was followed and put to the sword without mercy."

* "Constituimus imprimis evangelicum instrumentum apostolos auctores habere, quibus hoc munus evangelii promulgandi ab ipso Domino sit impositum."—*Adv. Marcion,* lib. iv. c. 2.

Here is a contradiction, which I own perplexed me, till I discovered, upon comparing different editions of Froissart, that, by some unknown cause, a transposition had taken place in the account of what was a mere episode in the battle—where a partial pursuit did take place early in the battle, but which, in the edition consulted by Hume, was placed at the conclusion, and caused the mistake. We meet with no such contradictions in the Gospels, yet how easily might they have arisen from a similar error in an early transcriber. Some of those unimportant ones, which have perplexed commentators, have probably arisen from clerical errors, to which all transcribers are liable. One such, I think, I have explained by merely supposing that an early transcriber had placed one letter too near another, and by doing so changed the Greek word which signifies to "go in," to that which signifies to "go out," εἰσπορεύομαι into ἐκπορεύομαι, and thus accounted for the discrepancy as to the time of the cure of the blind near Jericho. See Note on Section lvii. p. 298.

Since this work was sent to press, an exceedingly interesting one on the same subject has been published, entitled "Horæ Evangelicæ; or, The Internal Evidence of the Gospel History, being an Inquiry into the Structure and Origin of the Four Gospels, &c. By the Rev. T. R. Birks." The conclusions Mr Birks has arrived at are, in many important respects, the same as those adduced in the present work. The author has the great merit of conducting his researches unfettered by any preconceived theory respecting the originality of the evangelists. He says truly,—

> "The principle, that each later evangelist knew the writings of his predecessors, will by no means imply, as some have hastily assumed, that he would become a mere copyist, even in the parts common to both writers. Each of them was an original authority, possessed of independent information, and might either use it independently, or combine it with the previous accounts, according to the plan and object of his own work."—P. 61.

Thus far our conclusions are the same, as they are with respect to the originality of the Greek Gospel of Matthew. The point upon which we differ is that respecting the originality of the Gospel of Mark, which I consider to be a translation of the original, which both Matthew and Luke made use of in certain portions of their Gospels. Mr Birks, on the other hand, supposes that Mark copied the Gospel of Matthew.

It is somewhat remarkable that, at the same time that I received the above-mentioned work, I received an elaborate critique on my work in the *Göttingische Gelehrte Anzeigen*, Aug. 1851, by Professor Thiersch of Marburg, who, whilst he is not satisfied as to the use of the Gospel of Matthew by St Luke, agrees entirely with me with regard to the originality of St Mark. He says, "We need no longer search for the protevangelium; we possess it in the Gospel of Mark: the reviewer holds this no longer as a hypothesis, but as a fact."* And the learned reviewer of the same work in the *English Review* (vol. xiii. p. 376) not only adopts my views of the origin of the second Gospel, but adduces new and cogent reasons in support of them.

Some of the expressions made use of—such as phenomena, autopticity, contemporaneity, translational, and transcriptural—may appear pedantic and uncouth, but in all such inquiries precision is to be preferred to fine writing. I have never used them where a synonymous word in common use would have answered the purpose.

* "Wir brauchen das Urevangelium nicht zu suchen, in dem Evangelium Marci besitzen wir es. Ref. hält dies für keine Hypothese mehr, sondern für eine Thatsache."—P. 1371.

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In the writings of the evangelists we possess the works of four independent historians, narrating, without concert, events of which they were either eyewitnesses, or of which they derived their knowledge immediately from those who were. Viewed merely as literary productions, without reference to the titles assigned to them by tradition, the Gospels of Mark and John bear all the characters of autoptical memoirs—that is, of the memoirs of eyewitnesses, or what the French term, "Mémoires pour servir à l'histoire." The Gospels of Matthew and Luke are more or less regularly composed histories of the life and transactions of our Lord; that of Matthew, notwithstanding the conciseness of the narration, exhibiting internal proofs that its author was also an eyewitness of many of the events which it relates. The Gospel of Luke, on the other hand, is avowedly drawn up, from personal investigation, by an author in possession of the communications of eyewitnesses actually engaged in the transactions.

When we compare with attention different accounts of the same series of transactions, two very distinct kinds of agreement will generally be found to present themselves—the one arising from the identity of the events related, the other from the identity of the authorities made use of. The first may be termed autoptical agree-

ments, or the agreements of independent witnesses—the latter, documentary agreements, or those produced by the use of the same original authorities.

It follows from this statement that there can be no documentary agreement between autoptical memoirs; but between histories—taking the word history in its limited sense—which record the same events, we ought to expect to meet with such agreements; and also between histories and memoirs written previously to their composition, but not between them and subsequent memoirs.

Autoptical agreements, or the agreements of independent witnesses, require no elucidation. I shall, therefore, content myself with pointing them out, when they occur, in the Notes on the different Sections of the annexed synopsis—confining myself, in the following Dissertation, to an inquiry into the nature and causes of the documentary phenomena which we meet with in the writings of the evangelists. Documentary phenomena may be divided into two classes—namely, the phenomena of transcription, and the phenomena of translation, according as the authorities made use of are in the same or in a different language from that of the historians: to save circumlocution, I term them transcriptural and translational agreements. Translational phenomena may again be divided into those of independent or dependent translation; the former occur in cases where the translator is ignorant of, or makes no use of, previous translations—the latter, in cases where he does.

To one or other of the above enumerated kinds of agreement may all those we meet with in the Gospels be referred. In themselves, they are exceedingly simple; but when we meet with them in the works of independent historians, such as the authors of the Gospels, they become extremely complicated, and we cannot expect to be able in every case to distinguish them from each other; for independent translators not unfrequently render short and simple sentences into the same words, producing a verbal agreement which is neither the effect of transcription nor of dependent translation. On the other hand, a transcriber may, for the purpose of improving the style, make such alterations on the lan-

guage of his authority as to give it the appearance of independent translation. Even in the case of independent narratives of the same events, short verbal agreements occasionally occur. These, however, are exceptional cases, not sufficiently frequent to prevent us from ascertaining with confidence the conditions of agreement which subsist between each of the Gospels.

These conditions differ in the different Gospels. Thus, when we compare the parallel passages peculiar to Luke and Matthew, we find the agreement, generally speaking, to be transcriptural; in those peculiar to Luke and Mark, the agreement is that of independent translation; in those peculiar to Matthew and Mark, the agreement is partly that of independent translation, and partly of dependent translation; whilst in the cases where John narrates the same events as the other evangelists, the agreements are autoptical, or those of an independent witness.

These well-marked distinctions in the nature of the agreements between the writers, can neither be accidental, nor ascribed to one general cause: there must have been special causes which produced them. If we wish to ascertain what were the causes in question, we must, in the first place, observe with care, and report with accuracy, all the facts upon which our reasoning is founded. We may, indeed, lend plausibility to a hypothesis which is only partially true, by selecting such phenomena as are calculated to support it, and passing over in silence, or explaining away, such as are adverse to it. Thus Eichhorn, observing the phenomena of translation in the writings of the evangelists, attributes all the agreements to a supposed Aramaic or Hebrew protevangelium; Hug, observing those of transcription, supposes that each succeeding evangelist made use of the writings of those who preceded him. Both theories are to a certain extent true; and it is only when, led away by the love of generalisation, they have attempted to reduce the most inconsistent phenomena under one general law, that their reasoning fails. Schleiermacher, speaking of the theories of Hug and Eichhorn, says truly enough, that "they combat each other with great mutual success."

He might have said, with equal truth, that each defends his own theory with success. They are the knights of the gold and silver shield: each takes a one-sided view of the question, and exhausts his ingenuity in defending it.

In arranging the parallel passages, I have not attempted chronological order. I do not believe that it is possible to construct a regularly chronological harmony; at all events, I have not made the attempt. I have given the whole of the Gospel of Mark in its own order, not from any preference of that order, but because the greater portion of the parallelisms may be referred to Mark, and because I consider that it is in an especial manner in the connection of this Gospel with the others that the key of the mystery of their connection is to be found. I have divided it into sections, arranging the corresponding passages in Matthew and Luke on each side; never, however, inverting the order of any of the evangelists in order to make the agreement more striking, but leaving vacant spaces, with references to the corresponding passages in the other Gospels. I have, in this respect, deviated from the practice of Archbishop Newcome, Mr Greswell, and other harmonists; but these inversions are phenomena which must be kept in view—for it will be found that they throw no inconsiderable light on the order of the Gospels. Take, for instance, the accounts of the Temptation in the Wilderness, given in Matthew and Luke (Sec. iii. p. 226), where the difference in the order cannot be accounted for, except on the supposition that St Luke wrote last.—See note, p. 302.

In those parts of the synopsis which contain the Gospel of Mark, we have every case where all the three Gospels coincide, as well as every case where there are corresponding passages in Mark and Matthew, and in Mark and Luke; the only other cases which can occur are those between Matthew and Luke. These I have given in a separate series of sections, in the order of Luke.

In order that my reasoning may be more clearly understood, I shall, in the first place, state very shortly the conclusions which I have been led to, from the evidence furnished by the writings of

the evangelists, and other ancient writers, respecting the origin and connection of the Gospels. They are as follow :—

1st. Several of the apostles, including Matthew, *Peter*, and John, committed to writing accounts of the transactions of our Lord and his disciples in the language spoken by them, *i. e.*, Syro-Chaldaic or Aramaic, known in the New Testament and the works of the Fathers as Hebrew.

2d. When the apostles were driven by persecution from Judea, a history of the life of our Lord was drawn up from the original memoirs, in Hebrew and in Greek, by the apostle Matthew, for the use of the Jewish converts—the Greek being the same as the Gospel according to Matthew.

3d. St Luke drew up, for the use of Theophilus, a new life of our Lord, founded upon the authority of eyewitnesses and ministers of the Word—including the Hebrew memoir of Peter, and the Greek Gospel of Matthew.

4th. After Peter's death, or departure from Rome (ἔξοδον), St Mark translated the memoir, written by Peter, into Greek.

5th. John, at a still later period, composed his Gospel from his own original memoirs, omitting much that was already narrated by the other evangelists, for reasons assigned by himself—(xxi. 25.)

By adopting this theory of the origin of the Gospels, we can easily explain the phenomena in question. I do not, however, propound it as a probable conjecture, calculated to afford an explanation, but trust I shall be able to substantiate every part of it by adequate proof.

Assuming it to be established, we ought to expect that the phenomena of agreement would be exactly what we find them to be. St John writing entirely from his own observation, and subsequently to the other evangelists, there can be no documentary agreement between his writings and theirs. When, therefore, he narrates the same events, the agreements with the other evangelists ought to be independent, which is precisely what we find them to be. Luke writing subsequently to Matthew and Peter, and drawing up his gospel from the accounts of eyewitnesses and

ministers of the Word, naturally made use of their writings; but as, according to the above statement, Matthew's Gospel existed in Greek, and Peter's memoir was not yet translated, his connection with Matthew should be transcriptural, and with Mark, the translator of Peter, translational. Now, the agreements between Luke and the two preceding evangelists are exactly what this view of their origin would lead us to expect.

Matthew, in drawing up his Greek gospel, made use of Peter's memoir, afterwards translated by Mark—hence the agreement between Matthew and Mark is translational, with this exception, that Mark, in translating the original memoir of St Peter, naturally made much use of the previous translation of Matthew, in those portions of Matthew's Gospel which he had taken, without alteration, from the original; hence we should have, in the agreements between them, the phenomena of dependent as well as of independent translation. Now, there is much verbal agreement between Matthew and Mark, arising, I have no doubt, from this cause.

These phenomena are, in fact, the phenomena of historical contemporaneity: they occur in all true contemporaneous accounts of events, where the actors speak a different language from that of the historians. We meet with them every day of our lives. Critical research is never applied to what is universally known; but if we subject the most contemporaneous of all historical narratives, namely, those given in the newspapers of the day, to the same critical process to which I am subjecting the Gospels, we cannot fail to meet with them all. Let us suppose the scene of the events to be in France. We find, in the different morning papers, independent translations of the French accounts; we find also accounts transmitted to each of the newspapers by their own correspondents—*i. e.*, independent autoptical details; and in the evening papers we find accounts of the same events often agreeing verbatim with those in the morning papers, or the phenomena of transcription. It is almost superfluous to give examples of what every newspaper reader must know to be the case. I shall, however,

take as an example what I find in the newspapers of the day in which I am at present writing, (January 24, 1853.) They contain the speech of the Emperor of the French, announcing his intended marriage. In the *Times* and *Morning Herald*, morning papers, it begins as follows:—

TIMES.	MORNING HERALD.
"I yield to the wish so often manifested by the country, by coming to announce to you my marriage.	"I yield to the wish so often manifested by this country, by coming to announce to you my marriage.
"The alliance which I contract is not in accord with the traditions of ancient policy; therein is its advantage. France, by its successive revolutions, has ever abruptly separated from the rest of Europe. Every wise government ought to try to make it re-enter in the pale of the old monarchies. But this result will be more surely attained by a more straightforward and frank policy—by loyalty in conduct than by royal alliances, which create a false security, and often substitute family interests for those of the nation," &c.	"The union which I contract is not in accord with the traditions of old policy; that is its advantage. France, by its successive revolutions, has always roughly separated herself from the rest of Europe. Every sensible government ought to seek to make her re-enter into the rank of the old monarchies. But this result will be more surely attained by a more straightforward and candid policy, and by good faith in all transactions, than by royal alliances, which create false security, and frequently substitute family for national interests," &c.

The same passages in the *Record*, an evening paper, of the same date, are word for word the same as those in the *Times*. We have here the phenomena of transcription and translation; who, then, can doubt that there has been a written original, in a different language, to account for the particular species of agreement which subsists between the two morning papers, or that the evening paper has copied from the *Times?*

Let us now select three independent contemporary historians, recording events to which they stand in nearly the same relation with respect to time and language, as the evangelists did to the events recorded by them.

Sir Archibald Alison, in his History of the French Revolution, relates the events of the Peninsular campaigns at about the same distance of time as St Luke did those recorded in his Gospel.

There is another English historian of the Spanish campaigns (General Napier), who, like St Matthew, relates historically a series of events partly from his own observation, partly from that of other officers who were engaged in them ; and there is a third English work, entitled *Memoirs of the War in Spain, by Marshal Suchet.* This is exactly what I suppose the second Gospel to be; the translation of an autoptical memoir, written by one personally engaged in the transactions. In this last work there is no indication either on the title, or in the work itself, that it is a translation, neither does the author ever mention himself in the first person ; yet, even independently of the title, a careful comparison of it with Alison's History would prove—1st, that it was translated from an original memoir in a foreign language ; 2d, that it was the production of an eyewitness ; 3d, that the original author was no other than Marshal Suchet. In like manner, a comparison of the works of Alison and Napier proves that, before Alison wrote, Napier's History existed in English, and was known and made use of by Alison as one of the authorities alluded to in his preface ; and lastly, if we compare Napier with Suchet, it will be evident that he as well as Alison used the work of the latter as an authority.

Before proceeding with the proofs by which those propositions can be established, I would observe that it is much more difficult to make out the connection of modern authors than it is of the evangelists ; because, in the former case, a regard to literary reputation tends to prevent verbal adherence to the authorities, except under particular circumstances—but the desire for literary distinction formed no part of the motives which actuated the evangelists. They never scrupled to transcribe or to translate literally, or to make use of previous translations when it suited their purpose.

I now proceed to show, by a comparison of parallel passages, that Suchet's Memoirs was made use of by Alison, and that it must have existed in another language when he used it.

Suchet, vol. i. p. 214.	Alison, vol. xiv. p. 159, note.
"On the 28th of October, Marshal Macdonald	"Macdonald, on 28th October,
wrote to him:—	wrote to Suchet:—
"'The Governor of Barcelona has announced to me the approaching departure	"'The Governor of Barcelona has announced to me the immediate departure
of a convoy from Perpignan	of a convoy from Perpignan
between the 2d and the 4th of November,	on 4th November,
and he presses me,	and he urges me, in the strongest manner,
in the name of General d'Hilliers,	
to favour its advance.	to protect its advance.
Were this convoy taken or dispersed,	If that convoy is taken or dispersed,
Barcelona might be lost;	Barcelona will be lost;
and there can be no doubt that	and it is not doubtful that
the enemy will try every means	the enemy will try every method
of intercepting it. My presence alone	to intercept it. My presence alone
can insure its safety; and you	can save it; and you
are well aware that even were	will easily understand that even if
the chances equal,	the chances of success were equally balanced,
we could not expose ourselves	we can never permit, without efforts to prevent it,
to this hazard, which,	such a loss, which
if it happened to be against us,	
would be without remedy.'"	would be irreparable.'"

It is sufficiently evident that we have here two independent translations of the same original.

Let us now compare Alison's History with that of Napier. I select a passage from the account of the battle of Salamanca.

Napier, vol. v. p. 176.	Alison, vol. xv. p. 65.
	"An impetuous charge
"Some of Boyer's dragoons also	of the French dragoons
breaking in between the fifth and sixth	
divisions, slew many men, and	
caused some disorder in the Fifty-third;	only for an instant arrested the Fifty-third;
but that brave regiment lost no ground,	
nor did Clausel's impetuous attack avail	
at any point, after the first burst,	
against the steady courage of the Allies.	
The southern ridge	the southern ridge, which had been lost,
was regained,	was regained;
The French General Menne was severely,	
and General Ferey mortally wounded;	Ferey was mortally,
Clausel himself was hurt;	Clausel slightly, wounded;
and the reserve of Boyer's dragoons,	
coming on at a canter, were met and	
broken by the fire of Hulse's noble brigade.	over the whole centre

Napier, vol. v. p. 176.	Alison, vol. xv. p. 65.
Then the changing current of the	
fight once more set for the British.	the steady courage of the Allies prevailed;
The third division continued to outflank	
the enemy's left, Maucune abandoned	
the French Arapeiles, Foy retired from	
the ridge of Calvariza,	
and the Allied host righting itself,	'and the Allied host righting itself,
as a gallant ship after a sudden gust,	like a gallant ship after a sudden gust,
again bore onwards in blood and gloom;	again bore onwards in blood and gloom;
for though the air, purified by the storm	for though the air, purified by the storm
of the night before, was peculiarly clear,	of the evening before, was peculiarly clear,
one vast cloud rolled	one vast cloud of smoke and dust rolled
along the basin, and within it was the battle,	along the basin, and within it was the battle,
with all its sights and sounds of terror."	with all its sights and sounds of terror.'"

Had there been no other evidence than the foregoing extracts, they would have conclusively established two points: first, that Alison was acquainted with, and made use of, Napier's History; for there is nothing in Alison's account which is not either expressly mentioned in, or follows by legitimate inference from Napier's—on the other hand, there are many things in it which could not be taken from Alison; and, second, that both accounts were written in the same language, for there is an amount of verbal agreement which can only be accounted for upon that supposition.

I shall now give examples illustrative of the connection of all the three historians.

Napier, vol. iv. p. 97.	Suchet, vol. ii. p. 95.	Alison, vol. xiv. p. 181.
	1. Our fire ceased, and that	See v. 3.
	of the enemy redoubled at	
1. The columns of attack	the sight of our brave men,	1. The assailants
	who issued from the trenches,	
had to pass over	ran over	had to cross
an open space of	an uncovered space of	a space of
more than a hundred yards	sixty toises,	a hundred and twenty yards
before they could reach	and dashed on	before reaching
the foot of the breach.	the breach.	the wall.
2. And when within		
twenty yards of it,		
the hedge of aloes	2. Large aloes forming a line,	2. And the row of aloes
	at the distance of	
	ten fathoms from the wall,	at its foot
obliged them	forced the head of our column	offered no inconsiderable
to turn to the right and left,	to turn aside.	obstacle to their advance.
	See v. 1.	

Napier, vol. iv. p. 97.	Suchet, vol. ii. p. 95.	Alison, vol. xiv. p. 182.
	See 1.	3. When they leapt out of the trenches, the whole French batteries instantly ceased firing, while the fire of the Spaniards from the summit of the rampart redoubled.
	3. The Spaniards then hurried up, lining the breach with the most valiant of their officers and men, armed with muskets, halberts, and grenades; and, supported by	
under a terrible fire of musketry	the warmest fire of musketry,	and a frightful storm of musketry,
	they repulsed the assailants, the foremost of whom tottered upon a moving soil, which gave way under their feet.	
and of grape,	A shower of case-shot	grape, hand-grenades, and howitzers,
which the Spaniards, who were crowding on the breach with apparent desperation,		
poured unceasingly upon them. The destruction was great;	poured upon	swept away
the head of the French column	the head of the column.	the head of the column.
got into confusion, gave back, and was beginning to fly,	For a moment fortune seemed to waver.	
	The commander-in-chief	
when the reserves rushed up.	ordered a reserve to be brought up,	
	all his aides-de-camp rushed forward;	On rushed
A great many officers, coming forward in a body,	a battalion of officers hastened up. General Habert, Colonel Florestan Pépé, the Chef de Bataillon Ceroni, the officers of engineers, &c. &c.,	those behind, &c.
renewed the attack.	all led the way with intrepidity.	

It is sufficiently obvious, from the foregoing description of the assault on Tarragona, that both Napier and Alison have taken

their accounts from Suchet, and that the original was by an author personally cognisant of the events which he has recorded, from his autoptical details—giving the names of unimportant individuals, &c. It would be easy, were there any doubts on the subject, to extract evidence from Suchet's Memoirs, not only to prove that it was the work of an eyewitness, but that it was written by the commander of the French forces, although it is never so stated by the author.

The supposition that the historical writers, Matthew and Luke, made use of the works of their predecessors, has been objected to as inconsistent with their independence as historians, and as weakening the authority of the Gospels, by reducing them to two, or even to one.

Before considering the objection, let us see, in the first place, to what extent it interferes with the originality of the sacred historians. I maintain that the Gospels of Mark and John are, in respect to matter, entirely original; in the next place, that Matthew appears, from comparing the parallel passages, to have taken about 500 verses from the original of Mark's Gospel; but Matthew's Gospel consists of 1071 verses—hence the largest half of this Gospel is original. Luke appears to have taken 308 verses from Mark's (or rather Peter's) memoir, and 120 from Matthew—in all, 428; but there are 1150 verses in Luke's Gospel—hence the largest portion of Luke's Gospel is also original. So that, of the four Gospels, two are entirely original; and of the two remaining, the largest portion of each is composed of original matter. Now, as I trace all that portion of the Gospels of Matthew and Luke, which is not original, to the writings of apostles, it is not easy to see in what manner their authority can be weakened by the process. We cannot say that the authority of Alison is weakened because, in narrating the Peninsular campaigns, he has made use of Napier's History, or Suchet's Memoirs. Let us now inquire in what respect St Luke injures the value of Matthew's testimony, by the use he has made of his history.

In the first place, who was St Luke?—that is, who was the

author of the third Gospel? We are apt, from the circumstance of his writings forming a part of the same volume, to look upon them in no other light than as part of the same work; but we have proof of the genuineness and authenticity of St Luke as an author, totally distinct, and independent not only of that by which we can authenticate the writings of Matthew or Mark, but even independent of the external evidence furnished by ancient authorities. He is the author of another work describing a series of events, some of which could only have been written by a person who was actually engaged in them. Now, this narrative terminates abruptly, exactly in the manner in which narratives written up to the time of writing terminate. We know, therefore, that the "Acts of the Apostles" was written early in the third year of the procuratorship of Festus, A.D. 63;* but in the preface to the Acts he alludes to a former work, corresponding in every particular to the Gospel of St Luke, and evidently written by the same author.

The evidence of the historical truth of St Matthew's Gospel, therefore, so far from being lessened by the use St Luke has made of it, receives from it its strongest confirmation; for here we have a contemporary author who had the best means of procuring information from personal intercourse with the apostles, (Acts, xxi. 17, 18,) and who, as he himself tells us, received from them written accounts of our Lord's transactions, (Luke, i. 2.) Now, if St Luke, writing less than thirty years after these transactions, and whilst in communication with the principal actors, made use of the Gospel of St Matthew, it is, in fact, the best evidence which we possess of the genuineness and authenticity of that Gospel. It is an evidence which Paley says is, of all others,

"The most unquestionable, the least liable to any practices of fraud, and is not diminished by the lapse of ages. Bishop Burnet, in the *History of his Own Times*, inserts various extracts from Lord Clarendon's History. One such insertion is a proof that Lord Clarendon's was extant at the time when Bishop

* Wieseler, *Chronologie der Apostolischen Zeitalters*, p. 66. *Art de vérifier des Dates*, i. 128.

Burnet wrote, that it had been read by Bishop Burnet as the work of Lord Clarendon, and was regarded by him as an authentic account of the transactions which it relates; and it will be a proof of these points a thousand years hence, or as long as the books exist."

We have the very same evidence of the priority of St Matthew's Gospel, in Greek, to St Luke's, that we have of Clarendon's to Burnet, or Napier's to Alison. But it can be shown that Luke must have written his Gospel in Judea, before he "sailed into Italy" with St Paul, in the first year of the governorship of Festus. It follows, therefore, that St Matthew's must have been written at a still earlier period.

Independent altogether of the mass of original and important matter contained in the writings of St Luke, and which forms, as already shown, the largest portion of his Gospel, his writings would be invaluable as evidence of the genuineness and authenticity of the two preceding Gospels; for it will be seen that his testimony as to St Mark's Gospel, although different in its nature, is not less conclusive than that which he bears to St Matthew. It does not indeed show, as in the case of St Matthew, that Mark's Gospel existed in Greek, as we now have it, when St Luke wrote his Gospel—but it shows that the original, of which the second Gospel must be a translation, existed not only then, but that it must have been written at a still earlier date; in fact, that part of it must have been written in Galilee, whilst our Lord and his disciples still inhabited it.

But however valuable the testimony of one evangelist may be to the authenticity of the others, we must not, in our researches after truth, allow our fears or wishes to interfere with our conclusions; we must not avail ourselves of their evidence, if it can be shown that they were ignorant of the writings of their predecessors, or even if strong probable reasons can be adduced for supposing that they were.

Dr Lardner, in his History of the Apostles and Evangelists, contends that the authors of the Gospels made no use of the works of their predecessors; and as Mr Horne, in his Introduction to the

Scriptures, adopts his arguments, and gives them in a more condensed form, I shall briefly notice them, as stated in that work. He says—

"I. It does not appear that any of the learned ancient Christian writers had a suspicion that either of the first three evangelists had seen the other Gospels before he wrote his own."—(2d edit. iv. 311.)

Answer. Augustine, the earliest writer on the subject of the agreement of the Gospels, says expressly, "that they did not write as if they were ignorant of the works of those who preceded them;" * and, in particular, that Mark followed Matthew. †

"II. It is not suitable to the character of any of the evangelists that they should abridge or transcribe another historian."

A matter of opinion in which I cannot coincide, and which is at variance with Luke's declaration, that he wrote from the information of others.

"III. It is evident, from the nature and design of the first three Gospels, that the evangelists had not seen any authentic written history of Jesus Christ."

I shall state the argument in Mr Horne's own words. He admits that John was acquainted with the other Gospels, but says with regard to Mark and Luke,

"There is no certain evidence either that St Mark knew that St Matthew had written, or that St Luke knew that the two evangelists had written Gospels before him. If St Mark had seen the work of Matthew, it is likely he would have remained satisfied with it as being the work of an apostle of Christ—that is, an eyewitness, which he was not. Nor would St Luke, who, from the beginning of his Gospel, appears to have been acquainted with several memoirs of the sayings and actions of Christ, have omitted to say that one or more of them was written by an apostle, as Matthew was."—(2d edit. iv. 312.)

* "Et quamvis singuli suum quendam narrandi ordinem tenuisse videantur, non tamen unusquisque eorum velut alterius precedentis ignarus voluisse scribere reperitur, vel ignorata prætermisisse quæ scripsisse alius invenitur."—*De Cons. Evangelist.* i. c. 1.

† "Marcus eum (Matthæum) subsecutus."—*Ib.*

This is but slender ground to prove a negative. I do not admit the correctness of the inferences; but, without stopping to controvert them, would merely remark, that because we think it is not likely Mark would have written a Gospel if he had known of Matthew's, therefore "it is evident he did not;" and, as I understand the preface, Luke did say that some of the memoirs of the sayings and actions of Christ, with which he was acquainted, were written by apostles such as Matthew was.

"IV. The seeming contradictions which exist in the three first Gospels, are an additional evidence that the evangelists did not write by concert, or after having seen each other's Gospels."

"V. In some of the histories recorded by all these three evangelists, there are small varieties and differences which plainly show the same thing."

Answer. When Luke makes use of any of the preceding Gospels, he does not differ from them. The so-called differences occur in cases taken from independent sources.

"VI. There are some very remarkable things related in St Matthew's Gospel, of which neither St Mark nor St Luke has taken any notice.

"VII. All the first three evangelists have several things peculiar to themselves, which show that they did not borrow from each other, and that they were all well acquainted with the things of which they undertook to write a history."

To these two last objections, which are in effect the same, I answer—that it is no proof that a historian is ignorant of the existence of a previous history, because he does not include the whole of it in his own. We may not be able to explain why he should select one portion and omit another, nor is it reasonable to expect that we should. With regard to the Gospels, I would merely observe that selection is the rule of them all; and when St John, at the end of his Gospel, tells us that "there were many other things which Jesus did, which if they should be written every one, the world itself would not contain them," it is but saying, in the language of oriental hyperbole, that for all practical purposes it was impossible to record them all. It is only necessary to read

the Gospels, to see that this was truly the case, when Mark tells us of the great multitudes from all the adjoining countries who thronged around our Lord with their sick, iii. 7, and when Matthew tells us that on this occasion he healed them all, xii. 15, we must admit that it was impossible to detail all the miraculous cures. Bishop Marsh, who maintains the same views, thus expresses himself:—

"All the arguments are reducible to this principle, that if one evangelist had used the Gospel of the other, the *contents* of his own Gospel would in many places have been very different from what they really are—namely, that apparent contradictions would have been avoided, and that remarkable facts, circumstances, determinations of time, &c., observable in the one, would not have been omitted in the other." *

The answer to this is, that it is founding an argument upon the opinion of the critic as to the manner in which the evangelists ought to have made use of the labours of their predecessors, if they had been acquainted with them; it is opposing a negative argument to a positive one, and, to be of any value, we must have proof that the important "determinations of time," &c., are omissions on the part of one evangelist, and not additions by the other. Let us, therefore, follow in detail Bishop Marsh's objections to the supposition in question. He goes on to say:—

"But since the supposition that one evangelist copied from another has been adopted by so many critics, in consequence of the verbal harmony of the evangelists, it cannot be tried by a fairer test than the phenomena of that very harmony which it is assumed to explain. For if these are such as cannot be explained by it, the chief reason for our adopting it ceases to exist; and if they are likewise incompatible with it, we must conclude that the supposition is false."

Bishop Marsh, in the first place, combats the supposition that St Mark made use of the Gospels of St Matthew and St Luke in the composition of his own Gospel: he observes that they sometimes agree in words, and sometimes only in matter. I am not called upon to answer the difficulties in this case, because I agree with the author that Mark did not derive any of the matter of his Gospel from Matthew or Luke; but he adds—

* *Dissertation on the Origin of the Three First Gospels*, p. 151.

"If, instead of supposing that St Mark copied from St Luke, we suppose, as was formerly imagined, that St Luke copied from St Mark, we are exposed to the same difficulties as before." *

Let us see what these difficulties are. There is but one stated, namely, that with one short exception the instances of verbal agreement occur only in cases where one or both of the other evangelists agree with St Matthew. This would, no doubt, be conclusive against the supposition that Luke made use of a Greek version of Mark, or *vice versâ*, but is perfectly easily explained upon the supposition that the Gospel of Mark is translated from a Hebrew original previously used by him.

The argument against the possibility of St Luke having made use of the Gospel of St Mark is thus stated :—

"Further, since neither St Mark copied from St Luke, nor St Luke from St Mark, St Luke cannot have copied from St Matthew, because St Luke has in no instance a verbal agreement with St Matthew throughout all (*i. e.*, where all the three agree), except where St Mark likewise agrees verbally with St Matthew."

I admit neither premises nor conclusion. There are cases where Luke agrees verbally with Matthew, but not with Mark; † but even if there had been no cases of such agreement in the Parallel Passages, it would have proved no more than that Luke had adopted the same rule in making use of the original of the second Gospel, which Mark had in translating it, by availing himself of the translation of Matthew.

The next argument adduced by this author is founded on a statement quite as loose and inaccurate as the preceding, and is, moreover, according to his own admission, "not incompatible with the supposition" which he is attempting to refute. He says :—

"But there is another phenomenon in the verbal agreement and disagreement between St Matthew and St Mark, which, though not absolutely incompatible with the supposition that St Matthew made use of St Mark's Gospel, is not very easy to be reconciled to it, and at any rate cannot be explained by it. This phenomenon is, that though St Matthew and St Mark have in so

* *Dissertation on the Origin of the Three First Gospels*, p. 158.
† Mark, i. 7, v. 27, &c. ; and Notes, p. 289.

many places a very close verbal agreement, not one of those sections which in St Mark's Gospel occupy different places from those which they occupy in St Matthew's, exhibits a single instance of verbal agreement. Thus, beside sections v. and xi. there are not less than five successive sections in St Mark's Gospel—namely, sections xv. xvi. xvii. xviii. xix., throughout all of which there is not a single instance of verbal agreement in any one sentence, though in sect. xiv., which immediately precedes, and in sect. xx., which immediately follows, we meet with examples of verbal agreement—especially in sect. xiv., where there is a very remarkable one. The five sections, xv.—xix., include that portion of St Mark's Gospel which begins with ch. iv. 35, and ends with ch. vi. 29."*

It is always satisfactory to deal with particular examples instead of general statements. Bishop Marsh has cited seven sections of St Mark's Gospel (xiv.—xx.), but which, in fact, form but one passage of the Gospel—(chap. iv. 1 to vi. 44).

In this passage we find both verbal and translational agreements. Besides, Matthew, although in part of it he uses the original of Mark's Gospel, adds important matter of his own; and in other parts, such as the storm on the lake, his account is independent.

Mr Alford, in his valuable edition of the New Testament, in arguing against the supposition that the present text of our Gospels could have been derived from pre-existing documents, dwells upon the difficulties arising from "the more important discrepancies of *insertion, omission, and arrangement.*" And as similar objections are urged by Dr Davidson, and other modern commentators, I shall examine each of these objections in detail.

I apprehend that there can be no difficulty respecting the *insertions*, which, according to my view, can only have been made by Matthew and Luke; but Matthew, himself an eyewitness, must, when he made use of the writings of other apostles, have from his own knowledge been able to add information which he thought of sufficient importance to be inserted in his narrative. St Luke, although not himself an eyewitness, had personal intercourse with those who were, and had "carefully investigated everything from the beginning," "παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς."

* *Dissertation on the Origin of the Three First Gospels*, p. 168.

The argument drawn from *omissions* cannot, from the nature of the case, receive so ready and satisfactory an answer as that from the insertions, simply because the data which would afford the desired information are in the former case generally wanting. As, however, it is much dwelt upon by those who do not admit that any of the evangelists made use of the writings of their predecessors, I feel called upon to give such an answer as the circumstances of the case appear to warrant.

In the first place, the argument is purely negative, and therefore never can outweigh positive proof. If I can point out passages word for word the same in the Gospels of Matthew and of Luke, and if I can show that Matthew wrote before Luke, I must infer that Luke made use of Matthew's Gospel; and it is no answer to say that there are many passages in Matthew not to be found in Luke. I may not be able to explain why Luke did not include them in his Gospel, but I do not admit that inexplicability is in itself a just cause of disbelief. Although, however, we cannot, in a case like the present, expect to be able to discover with certainty in every instance the motives which may have induced an author to have selected one portion of a pre-existing document and omitted another, yet I think there are cases in which we can. One class of omissions is easily accounted for—namely, autoptical details, naturally given in the account of an eyewitness writing with the first intention, but usually omitted by subsequent historians. Mark abounds in such details, which are left out by Matthew and Luke because they write historically.

Mr Alford has only cited one case of an omission, which, if St Luke had made use of pre-existing accounts, "*must necessarily have formed a part of it*" (his account). The passage in question relates to the unction of our Lord in the house of Simon.

To me it appears that the reason why Luke omitted mention of the event here, is that he had already related it in a former part of his narrative (vii. 36). Mr Alford does not, indeed, think the events the same. He says, in his note on the passage, "*The only particular in common to the two is the anointing itself*; and

even that is not strictly the same. The character of the woman—the description of the host—the sayings uttered—the time—are all different." To this I reply that none of the differences alluded to by Mr Alford contradict the accounts in the other Gospels.

With regard to the time and place, Mr Alford admits that "the exact time and place are indeterminate;" but if so, no argument can be founded on the discrepancy. I suppose that Luke received an independent account of the transaction, with no date, and has introduced it as illustrative of the pharisaical want of charity of Simon, "one of the Pharisees," vii. 36, whose rejection of the counsel of God, and Christ's remarks thereupon, he had just narrated.

With regard to the character of the woman, we must not form our opinion altogether on the harsh judgment of a Pharisee. She was once a sinner, now she was a penitent—she had now chosen that good part which should not be taken away from her; but surely it does not follow that she had never been a sinner. No one doubts but that the account given by John of the unction relates to the same event as that narrated by Matthew and Mark, although even here there is a discrepancy as to date; now Luke's account agrees perfectly with his, in what was evidently the most striking feature in the scene—the intense emotion which led her to wipe his feet with her hair. This must have been a remarkable circumstance, for John makes use of it to designate Mary—"It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair," xi. 2. But compare this with Luke's account, vii. 38, where we are told that the woman "began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

Believing, therefore, that the events are the same, I can see a perfectly good reason for St Luke's omission, and look upon it as an additional proof that the events are the same, but given from independent sources.

In some cases, therefore, we can see reason for the omissions. I cannot help, however, thinking that one reason why St Luke did not include more of the Gospel of Matthew in his was, that it

was meant to a certain extent to be supplementary to it; that he meant to write a life of our Lord, which of itself would be sufficient to satisfy Theophilus of the certainty of the things wherein he had been instructed, but which, at the same time, would not render the labours of Matthew superfluous.

With regard to the differences in the *arrangement* of the order of the accounts of particular events, I would merely observe that there are several modes in which such accounts may be arranged. They may be arranged either according to the order of time, or of place, or of subject; such variations in arrangement we find in all historical accounts of the same events—and to this very obvious cause we may in many cases ascribe the differences of arrangement in the different Gospels. Take, for instance, the Sermon on the Mount. Luke, adopting the chronological order, specifies the particular occasions upon which this series of discourses was delivered; whilst Matthew's arrangement, according to the subject, does not require such a specification; and in omitting to notice the particular occasions of our Lord's addresses, he acts in accordance to the plan upon which he wrote his Gospel, of condensing the narrative, but giving very fully the words of our Lord. In order to understand why he did not think it necessary to specify each occasion on which they were spoken, we must figure to ourselves the local position of Capernaum. A fishing village, consisting either of a single row of houses or narrow street, situated close upon the margin of the Lake of Tiberias, with a mountain rising immediately behind,* affording no space for addressing an

* This account of the topographical position of Capernaum agrees with that of the place now called *Tell Hum*, which is generally supposed to be its site. Dr Robinson, in his Biblical researches, thinks it farther to the south of *Khan Yah*, grounding his opinion on a passage in the account of the visit of Arculfus to the Holy Land, which is given by Adamnanus, Abbot of Iona, in his "Liber de Locis Sanctis," (Mabillon, "Acta sanctorum ordinis S. Benedicti," sæc. iii. pt. ii. p. 468.) When Arculfus visited the Holy Land, in the seventh century, Capernaum still retained its name. He describes it as extending for a considerable length from east to west, "on *an extremely narrow space*" on the margin of the lake, between a mountain on the north and *the lake to the south*, "angusto inter montem et stagnum coarctato spatio per illam maritimam oram longo tranmite protenditur, montem ab aquilonali plaga *lacum vero ab australi habens*, ab occasum in ortum." This description agrees with *Tell Hum*, but not with *Khan Yah*, which has the lake to the east.

assembled multitude except upon the mountain (τὸ ὄρος), or from a boat in the lake. To say, therefore, that our Lord went "up to the mountain" (ἀνέβη εἰς τὸ ὄρος, Mat., v. 1; Luke, ix. 28), or "went out to the mountain" (ἐξελθεῖν εἰς τὸ ὄρος, Luke, vi. 12), was equivalent to saying that he went to the usual place of addressing the people.

Now, nothing is more common than to record discourses delivered at different times in continuous order, without marking each particular occasion upon which the different portions of such addresses were delivered. I have at this moment lying before me two works, one of which, Schleiermacher's *Introduction to the New Testament*, has no divisions of place or time, although originally delivered in a series of lectures. In the other, Niebuhr's *Lectures on the History of Rome*, there are lectures delivered in different years incorporated into one, the editor (Dr Schmitz) observing—"This combination of two courses of lectures into one, though it does not always preserve the exact form and order in which Niebuhr related the history, yet does not contain a single word which was not actually uttered by him."—Vol. i. p. 5. I may add that, in the narrative of the ordinary course of events, strict chronological order is of much greater importance than it is in the case of miracles, which are not the necessary consequence of preceding events.

I shall now offer a few remarks on the objections, drawn from the positive evidence furnished by the evangelists, to the hypothesis that they made use of each other's writings. In doing so I again refer to the arguments of Mr Alford, the latest writer who maintains that none of the evangelists made use of the writings of their predecessors—a view which is also taken by Dr Davidson in his learned and elaborate Introduction to the New Testament. The question, as Mr Alford truly observes, "can only be solved by a careful examination of their (the Gospels') contents." He thus states the cases where the evangelists may be supposed to have made use of other Gospels:—

"Either (α) they found those other Gospels insufficient, and were anxious to supply what was wanting; or (β) they believed them to be erroneous, and

purposed to correct what was inaccurate; or (γ) they wished to adapt their contents to a different class of readers, incorporating at the same time whatever additional matter they possessed; or (δ), receiving them as authentic, they borrowed from them such parts as they purposed to relate in common with them."*

The last two suppositions are so far true, but they do not meet the whole case. St Matthew wrote for the Jews—hence his constant allusions to Jewish Scriptures and the fulfilment of prophecy. St Luke wrote for Theophilus, who was not a Jew—hence he does not allude to them.

Mr Alford goes on to say, that—

"Our supposition (δ) is, that, receiving the Gospel or Gospels before them as authentic, the evangelists borrowed from them such parts as they purposed to narrate in common with them. But this does not represent the matter of fact. In no one case does any evangelist borrow from another any considerable part even of a single narrative; for such borrowing would imply verbal coincidence, unless in the case of Hebraistic idiom or other assignable peculiarity. It is inconceivable that one writer, borrowing from another *in good faith* and with *approval,* should alter his diction so capriciously as, *on this hypothesis,* we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three evangelists be put to the test. The phenomena presented will be much as follows:—First, we shall have three, five, or more words *identical;* then as many *wholly distinct;* then two clauses or more expressed *in the same words,* but *differing in order;* then a clause *contained in one or two,* and *not in the third;* then *several words identical;* then a clause *not wholly distinct,* but *apparently inconsistent;* and so forth."†

In answer to these remarks, I would observe that Mr Alford has not exhausted the possibilities of the case. He has not met a case similar to the very common one of which the histories of Napier, Suchet, and Alison are an example. Yet there is not a single phenomenon adduced in proof that the evangelists made no use of the works of their predecessors, but what may be met with in these modern contemporary historians, in cases where we know that they did make use of the works of their predecessors. In the

* *Proleg.,* p. 3.

† *Ib.,* p. 4.

first place, borrowing from another author does not necessarily infer verbal coincidence—because the language of the authors may be different; or even where it is the same, the one author may abridge the other, or improve his diction. There is, for instance, a much greater amount of verbal coincidence between Luke and Matthew than between Alison and Napier, yet who can doubt but that Alison made use of Napier "in *good faith* and *with approval?*"

The objections made by Dr Davidson to the supposition that any of the evangelists made use of the works of their predecessors, do not differ greatly from those of Mr Alford, and therefore do not require to be answered in detail. He states his objection to the hypothesis that Luke made use of the preceding Gospels thus—

"The form of it which supposes Luke to have made use of Matthew and Mark cannot be adopted, till it can be shown that he has in all cases rectified the sequence where it is unchronological in them; that he has repeated things with improvements in the way of addition, explanation, or definiteness, or that he has uniformly refrained from repeating various particulars in the evangelical history, where there could be no visible rectification. We believe that it is impossible to prove any of these points, and are, therefore, constrained to admit that he wrote independently."—Vol. i. p. 396.

There is no question respecting the historical independence of St Luke, for it is no impeachment of his independence to suppose that he made use of the original writings of eyewitnesses, such as I consider the works of both the preceding evangelists to be; it is not to correct, but to avail himself of their writings, that St Luke makes use of them. Dr Davidson adds:—

"We cannot, indeed, seriously persuade ourselves that any one who sits down with an unbiassed mind, and looks at the Gospels arranged in harmony, will embrace the hypothesis. *Diversity* in arrangement and matter, but especially in style, is so intermingled with *correspondence*, the discrepancies so interlace the agreements in every possible variety, that it is hard to believe the assumption that any one copied from another, or from two, or that he revised them, or that he intended to supplement them in a particular method. The individuality of each writer can scarcely be lost sight of, in the midst of

very close verbal correspondences. The coincidences of diction seldom continue throughout a single verse at a time. They are limited to broken parts of sentences; they are separated by discrepancies in every mode."—Vol. i. p. 397.

It would no doubt be a powerful argument against the supposition that Luke made use of an original authority *in Greek*, if it could be shown that "the coincidences of diction seldom continue throughout a single verse at a time; they are limited to broken parts of sentences;" but it would be none against his making use of the same document in a different language, because such are exactly the phenomena of independent translation. Dr Davidson, in the above passage, characterises with sufficient accuracy the connection between Luke and Mark, but not that which is peculiar to Luke and Matthew. Let any person compare Christ's message and his testimony to John the Baptist, as given by Luke, vii. 22, 28, with the same in Matt. xi. 4, 11, (Sec. vi. p. 236;) or John the Baptist's reproof to the people, in Luke, iii. 7, 9, with the same in Matt. iii. 7, 10, (Sec. i. p. 224,) and point out similar agreements in authors who have no common authority but oral tradition, and I will be ready to abandon the hypothesis. Let it be remembered also that we have three independent authors describing the same events, and occasionally using the same authorities. But some of these authorities are in the same language, and some of them in a different language from that used by the evangelists. They also occasionally use different authorities, and sometimes make statements from their own observations, or from information furnished by eyewitnesses. Here we have nine or ten possible causes modifying the relation of the same event, each of them consistent with the most perfect truthfulness and fidelity on the part of the historians, and of their knowledge of each other's writings. We cannot, therefore, wonder if we find "diversity in arrangement and matter intermingled with correspondence." The phenomena must necessarily be complicated where the causes are complicated, and complicated precisely as Dr Davidson has described the complications in the Gospels to be.

Dr Davidson, and to a certain extent Mr Alford, have adopted

the theory propounded by Gieseler, that the phenomena in question are to be attributed to "oral tradition." Now, we may admit that Luke, and even Matthew, may have derived information orally from the apostles; but we must not confound oral information with oral tradition—that is, direct with hearsay evidence. None of those who adopt the hypothesis of oral tradition have attempted to point out in the Gospels the phenomena of tradition; for tradition, like translation and transcription, has its phenomena. In the writings of the Fathers we meet with them constantly, in those of the evangelists never. I reject, therefore, the hypothesis which ascribes the phenomena in question to oral tradition—not because oral tradition is bad evidence, but because there are no traces of it to be found in the Gospels.

When one person relates to another an account of events which he has witnessed, the hearer is liable to misapprehend what is said to him, or to forget what is said; and in the course of oral transmission, conjecture is often mistaken for assertion. By repeated transmission, the errors arising from these causes accumulate, till in process of time the report bears but little resemblance to the reality. Sir Walter Scott founds some of his tales on oral tradition, and has been at pains, in his prefaces, to discover the variations of the story. The main fact upon which the *Bride of Lammermoor* is founded, is that a daughter of Viscount Stair was married and died within a fortnight. According to some accounts, the bride was forced into the marriage by her parents, and made a murderous attack on the bridegroom; according to others, the marriage was against the wishes of her parents, and it was the bridegroom who attacked the bride; whilst other accounts represent it as a happy marriage.

Variation, therefore, is the inevitable characteristic of oral tradition. There is nothing in the nature of the Gospel narrative which, in this respect, takes it out of the category of all other history. The original eyewitnesses, the apostles, were indeed inspired, and therefore not liable to error; but their hearers were not inspired, and therefore their accounts must have presented the

usual phenomena. "A stereotyped cyclus of oral tradition" never did nor ever can exist. Even poetry cannot be repeated without variations. Olshausen cites Homer and Ossian to prove that "the parables and discourses of our Lord might be repeated constantly in the very same way." I do not believe that Homer and Ossian were repeated constantly in the very same way; but I am very certain that historical narration never can.

There is one phenomenon peculiar to compositions derived from the same written sources, which may be termed the phenomenon of tallying. The writers may add matter drawn from other sources, or they leave out passages, but ever and anon they return to the original authority where they will be found to tally with each other; but it is only in such cases that such correspondences occur. Hence, when they do occur, we are warranted in inferring the existence of a written original.

We may ask what possible reason could any of the evangelists have for having recourse to the very worst evidence—evidence which would be rejected in any court of justice—when they had access to the very best. Let us take the case of St Luke. He tells us expressly that he had communication with eyewitnesses and ministers of the Word—for the expression παρεδόσαν ἡμῖν must of necessity include himself. He certainly would have had no right to assure Theophilus that he "investigated with accuracy," if, with such means of doing so, he had inserted anything in his Gospel from tradition. But if Luke had no occasion to draw anything from such a source, still less had Matthew, himself an eyewitness and minister of the Word. Again, with regard to Mark, no matter whether he derived his information from Peter orally or in writing, in no case could he have made use of tradition.

I now proceed to inquire into the causes of the phenomena of the connection between the Gospels. Such investigations are best conducted in the retrograde order, for by it we can proceed from what is known to what is unknown.

Assuming that the Gospel of John was the last written, or at least last published, and that in the narrative he relates what fell

under his own observation, there can be no such documentary agreement between it and historical works written before its publication, as that which subsists between the other Gospels. Now, we find that in the few cases where the same events are recorded in this Gospel and the preceding ones—such as the feeding the five thousand, and the unction of our Lord at Bethany—his accounts are entirely independent of theirs. There is, however, a possible case, which ought not to be overlooked. From the minute circumstantiality of many of the details in St John's Gospel, we must suppose that they were originally committed to writing whilst the impression was still fresh which the events made upon him; but if so, they must have been written before St Luke wrote his Gospel, and we must suppose that a man of research like this evangelist would have had recourse to so unquestionable an authority. There are, indeed, strong reasons for believing that he did so, and that St John, as well as other of the apostles, delivered to him accounts of what they had seen; and that the reason why we cannot exhibit the connection between John and Luke, as we can between Luke, and Mark, and Matthew, is owing to the supplementary character of the fourth Gospel, and that the author intentionally avoided repeating what had been published by the preceding evangelists. We can thus explain the silence of St John as to very remarkable events in the life of our Lord at which he was present, such as the Transfiguration and the Last Supper. His presence on the latter occasion is, indeed, alluded to incidentally, but without details, as an event which must be known to the reader (xxi. 20); but he is altogether silent as to the Transfiguration. Now, we find in Luke's account details which could only be furnished by Peter, James, or John; but we cannot ascribe them to Peter, for they are not noticed in the second Gospel. His informant, therefore, must have been either James or John—and we can account for the silence of John, by supposing that he considered it unnecessary to repeat what had been already given by the other Gospels. But a work may be supplementary, without being a mere supplement. To have omitted

everything related by the other evangelists would have rendered his Gospel of no value, unless accompanied by them. I believe that both St John and St Luke meant their works to be at once supplementary, and what German critics term "selbstandig," *i.e.*, able to stand by themselves.

John's account of the resurrection has all the circumstantiality of an eyewitness, and here, if anywhere, we might expect to find evidence that St Luke was acquainted with it. Now, I am satisfied that there is evidence that he was—that, whilst his account is based on other sources, he has made it more complete by what he has derived from John. Thus, St John has given an extremely autoptical account of his own visit to the sepulchre in company with Peter: St Luke is the only other evangelist who notices it. In doing so, he treats it historically, leaving out the circumstantial details, confining himself to the main facts—all of which are to be found in John—and at certain points of the narrative the accounts tally; that is, the same events are given in the same words exactly at those points of the narrative where a historian, condensing an original memoir, would naturally use them. John's account is as follows:—

"Peter went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he *stooping down saw the linen clothes lying;* yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed."—(John, xx. 3-8.)

The account of the same visit is thus given by St Luke:—

"Then arose Peter, and ran unto the sepulchre; *and stooping down he saw the linen clothes lying*, laid by themselves."—(xxiv. 12.)

It may be objected to the supposition that Luke took the account of this visit from John, that no mention is made in it of his presence; but historians are not in the habit of naming all who were present at an event: and the part which John takes, in

his own account of the transaction, is merely that of a witness. Peter was the person who, upon this occasion, first entered into the tomb—John, although first on the spot, giving place to him. Again, the account of our Lord's appearance to the disciples at Jerusalem is given in the very words of John :—

"Jesus came and *stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed them his hands and his side.* Then the disciples were glad when they saw the Lord."—(xx. 19, 20.)

St Luke relates the same event thus :—

"Jesus himself *stood in the midst, and saith unto them, Peace be unto you.* But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? handle me, and see; for a spirit hath not flesh and bones as ye see me have. *And when he had so said, he showed them his hands* and his feet. And while they yet believed not for joy," &c.—(xxiv. 36-41.)

There is, therefore, reason to suppose that amongst the communications of eyewitnesses and ministers of the word, alluded to by St Luke in his preface, were the yet unpublished memoirs of St John, and that these were made use of by him.

There is still another possibility which, in an inquiry like the present, ought not to be passed over unnoticed. I mean the assistance which, as a beloved friend and fellow-labourer, he may be supposed to have derived from the Apostle Paul.

There can be no doubt but that the connection must have given great value to the writings of St Luke in the estimation of the early Christians, and most justly so; for we cannot suppose that he wrote without the sanction and approbation of St Paul, with whom we have good reason to believe he was, both when he wrote the Acts and when he wrote the Gospel. He was, therefore, always within reach of such assistance; and his account of the Last Supper seems to indicate that he availed himself of it to a certain extent. Origen informs us that his Gospel was approved of, or rather praised, by Paul—"ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον."—*Ap Euseb.*, H. E., vi. 25.

It appears that there was a tradition that this Gospel had its origin in the instructions of St Paul, and we can easily understand

how it should have arisen. Tertullian mentions the tradition, or rather the conjecture, that such was the case, and accounts for it by saying "it was natural to take that for the masters', which the disciples promulgated."* Irenæus, indeed, says that "Luke, the follower of Paul, wrote what Paul preached."† But this is not inconsistent with what may be inferred from St Luke's preface, that he wrote from what the original eyewitnesses had communicated to him; because, in another place, he (Irenæus) takes the same view of the origin of this Gospel. We may conclude, therefore, both from the circumstances of the case and ancient tradition, that St Luke had the approbation of St Paul, and, to a certain extent, his assistance.

I now proceed to show that he did make use of the authority of those "who were from the beginning eyewitnesses and ministers of the Word."

Having in another work demonstrated that the Acts of the Apostles could only have been written by a person engaged in some of the most eventful scenes which he has recorded, I avail myself of his testimony, first, as to the genuineness of his own Gospel, proving that it was written before the Acts; and, in the next place, to his testimony, given in the preface to the Gospel, proving that before it was written there were already many accounts of the life of our Lord in existence. That this most important fact is asserted by St Luke, will not be disputed; but its connection with the next clause of the preface has given rise to much discussion, and has been turned into every possible shape so as to suit the purposes of theorists.

Dr Davidson, who, in his Introduction to the New Testament, ascribes the phenomena of the origin of the Gospel to oral tradition, explains it thus:—"Many attempts have been made to give a fixed character, in writing, to the oral evangelical tradition before Luke commenced to write." But to draw up a digest does not necessarily

* "Lucæ digestum Paulo ascribere solent. Capit magistrorum videri quæ discipuli promulgarint."—*Adv. Marc.*, iv. 5.

† "Λουκᾶς δὲ ἀκόλουθος Παυλου τό ὑπ᾽ ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο."—*Adv. Hær.* iii. 1.

mean to give fixity to oral tradition. There is not a word about oral tradition expressed in the preface, nor do I believe implied in it. I know that the second clause is understood by many critics as explanatory of the first—that is, of the mode in which the many had drawn up their digests, "as eyewitnesses, &c., had delivered to us." But, in the first place, what is derived directly from eyewitnesses is not necessarily oral, and even when it is, the term "tradition" is inapplicable—for it is never applied to the direct testimony of eyewitnesses. If Luke, for instance, received accounts from an eyewitness, and recorded them in his history, he could not be said to be writing from tradition; neither could it be said of the "many," if it be Luke's intention to tell us that they derived their information from eyewitnesses. But I do not believe that such was his intention. If it had been, he would have said, delivered to "them;" not, to "us." He could have no object in stating to Theophilus the authority of the "many;" but he had a very essential object in stating that he himself was in possession of the accounts of eyewitnesses. Now, he does so in the expression παρέδοσαν ἡμῖν, "delivered to us;" for however wide the meaning we give to ἡμῖν, "us," it must include Luke. I believe he uses the first person plural as a less egotistical expression than if he had said, "delivered to me." So Eusebius understands it; for in quoting Luke's preface, in the third person, he repeatedly renders "ἡμῖν" not into "ἀυτοῖς," but into "ἀυτῷ"—that is, not as they delivered to "them" (the many), but unto "him" (St Luke).*

The preface is short and elliptical. It begins with the general statement, which is so expressed as to include all who had previously written on the same subject. This is connected with the next clause by the adverb καθὼς, which I would translate, "such as," and render the connection thus, "many have drawn up a digest of the events, &c., *such as* we have received from those who were eyewitnesses," &c. But however we may understand the passage, we must admit that by St Luke's own statement he was

* See instances in the notes in the next page.

in possession of accounts furnished by eyewitnesses; and although he does not, in express words, say that he made use of such authority, it is surely implied that he did. If I write to a friend that I am anxious that he should know the truth of certain events, and if I inform him that I am in possession of the evidence of eyewitnesses, he must of necessity conclude that I availed myself of it. Irenæus so understood St Luke's preface.

"Luke delivered to us what he had learned from them (the apostles), as he himself testifies, saying, 'Even as they delivered them to us, which were from the beginning eyewitnesses and ministers of the Word.'" *

So also Eusebius describes the manner in which St Luke composed his Gospel:—

"Luke, who was born at Antioch, and by profession a physician, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us, in two inspired books, the institutes of that spiritual healing which he obtained from them. One of these is his Gospel, in which he testifies that he has recorded 'as those who were from the beginning eyewitnesses and ministers of the Word' delivered *to him* (καθὰ παρέδοσαν ἀ υ τ ῷ), whom also he says he has in all things followed." †

And in his Evangelical Demonstrations, in noticing the precedence which Luke gives to Matthew before Thomas, he says—

"Thus Luke honours Matthew according to what had been delivered *to him* (καθ' ἁ παρέδωκαν ἀ υ τ ῷ) by those which from the beginning were eyewitnesses and ministers of the Word." ‡

Jerome is not less clear upon this point. He says that

"Luke did not learn his Gospel from Paul alone, who had not been with our Lord in the flesh, but from the other apostles, as he himself declares in

* "Lucas . . . ea quæ ab eis (Apostolis) didicerat tradidit nobis sicut ipse testificatur dicens, 'Quemadmodum tradiderunt nobis qui ab initio contemplatores et ministri fuerunt verbi.'"—*Adv. Hær.*, iii. 14.

† "Λουκᾶς δὲ τὸ μὲν γένος ὢν τῶν ἀπ' Ἀντιοχείας τὴν δὲ ἐπιστήμην ἰατρός, τὰ πλεῖστα συγγεγονὼς τῷ Παύλῳ καὶ τοῖς λοιποῖς δὲ ὀυ παρέργως τῶν ἀποστόλων ὡμιληκὼς ἧς απὸ τούτων προσεκτήσατο ψυχῶν θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδειγματα θεοπνευστοις καταλέλοιπε βιβλίοις τῷ τε ἐυαγγελίῳ ὁ καὶ χαράξαι μαρτύρεται καθὰ παρέδοσαν ἀ υ τ ῷ ὁι ἀπ' ἀρχῆς κ.τ.λ."—H. E., iii. 4.

‡ "Ὀύτως μὲν τὸν Μᾶτθᾶιὸν ὁ Λουκᾶς ἐτίμησεν καθ' ἁ παρέδωκαν ἀυτῷ ὁι ἀπ' ἀρχῆς κ.τ.λ."

the beginning of his volume, saying, 'As they delivered to us, which from the beginning were eyewitnesses and ministers of the Word.'" *

And Tertullian, although he does not quote St Luke's preface, grounds the authority of his Gospel upon its being derived immediately from the apostles. After noticing that St Paul himself required the authority of the apostles, he adds, "How much more is that authority necessary for the Gospel of Luke than for the Gospel of his Master?"—*Adv. Marcion*, iv. 2.

I conclude, therefore, with the Fathers, that St Luke not only asserts in his preface that he was in possession of the narratives of those engaged in the transactions, but that his Gospel was in a great measure drawn up from them.

I conclude also that the expression ἐν ἡμῖν, "amongst us," implies that the Gospel was written in Judea, the scene of the events which are recorded in it; but if so, the evangelist must have been personally familiar with the localities—a most important element in historical accuracy. Now, I think there is internal evidence to prove that he was, and that he describes events just as a person writing on the spot would do, even when he draws his information from preceding authors. Thus in his account of our Lord's triumphal entry into Jerusalem, he marks the very spot where the attendant multitude burst out into hosannas, xix. 37 (see Sect. lviii. p. 144), a circumstance peculiar to Luke's Gospel. So also, in describing the events in Galilee, the influence of his familiarity with the localities is very perceptible. Writing to a person at a distance, he thinks it necessary, when he mentions Capernaum, to inform him that it is a city of Galilee; but when the great features of nature which characterise the site of that city, the mountain and the lake, are mentioned, it does not occur to him that any explanation is necessary.

The strongest proof, however, that the Gospel was written in Judea, is drawn from the difference in the use of the word Ἰουδαῖος (Jew) in the Gospel, as compared with the Acts. A historian

* "Quod ipse quoque in principio sui voluminis declarat, dicens, 'sicut tradiderunt nobis qui a principio,'" &c.—*Vita D. Lucæ.*

does not think of giving the national designation to the inhabitants of the country he is writing in, although he naturally does of other countries. The Acts and the Gospel of John were certainly not written in Judea; Matthew, and the original of Mark, I am satisfied were. Now, I find in Matthew the word "Jew" occurs five times; in Mark, seven times; in Luke, five times, and those in cases where it could not be avoided; but in John it occurs seventy-one times; and in the Acts, eighty-two. I can account for this difference in the use of the word in Luke's writings, upon no other supposition than that his Gospel was written in Judea; but if so, it was written under circumstances of all others the most favourable for procuring historical information; and if, as I suppose, some of the apostles had committed accounts of the events which they had witnessed to writing, he could not fail to be acquainted with them. The Gospel of Matthew agrees precisely with his description of the documents mentioned in the preface. It is "a digest of the things which had been accomplished"—διήγησιν περὶ τῶν πεπληροφορημένων πραγμάτων, i. 1. Did he, or did he not, make use of it? I apprehend that, if commentators, instead of resting upon their own preconceived opinions of what St Luke ought to have done in such circumstances, had inquired into what he actually has done, they could not have failed to have arrived at the same conclusions which I have been led to, by the evidence of the case, that, amongst other authorities, he has made use of St Matthew's Gospel. I attach no weight to objections drawn from the opinions of modern critics as to the mode in which the evangelists ought to have written, upon the supposition that they were acquainted with the works of their predecessors. When, for instance, Dr Lardner says, "It is not suitable to the character of any of the evangelists that they should abridge another historian," I can only advance the opposite opinion that it was, provided the preceding historian related what fell under his own observation; and I adduce St Luke's own words in support of my views. Dr Davidson asks:—

"If authentic histories of Jesus' life, written by Matthew and Mark, existed, and many had erred in departing from them, what reason could Luke have had for writing a new history to correct the many writers who had attempted the task? Were not those of Matthew and Mark quite sufficient? Could he not have referred Theophilus to them? Were they not able to impart ἀσφάλεια?"—Vol. i. p. 393.

Before answering these questions, I must protest against their relevancy in the present inquiry, which is not, How *ought* the evangelists to have composed their Gospels? but, How *did* they compose them? I may not be able to explain either why St Luke, if he was acquainted with the preceding Gospels, added anything, or left anything out from them in his Gospel; but if we take into consideration both the proximate and ultimate object which he had in view, I can see no difficulty. The proximate object was, to assure Theophilus of the certainty of "the things wherein he had been instructed;" the ultimate object, to assure others. Now, he could not have sent the Gospel of Mark to Theophilus, for it was not then published, nor did it exist in a language which he could understand. The Gospel of Matthew did exist in a language which Theophilus could understand; and, if not already in possession of it, we may suppose that St Luke did send it to him; but if he did, what then? Are we to suppose that he was resolutely to omit whatever St Matthew had mentioned? Such a mode of composition might serve the purposes of Theophilus, but would render his work unintelligible to others not in possession of St Matthew's Gospel. One object of St Luke, in making use of St Matthew's Gospel, is very evident;—it was to make the account he had translated from the original of St Mark more complete. Let us take the first example which occurs. In his account of John the Baptist, we find two passages inserted from Matthew: first, John's rebuke to the pharisees, beginning, "O generation of vipers," iii. 7; next, John's description of our Lord, "whose fan is in his hand," (Sect. 1 and 2, Mat. and Luke, p. 224-5.) In both cases St Luke's account is rendered more complete by the extracts from St Matthew, and we can see a reason why he should have inserted them. We might

go over the sections, and in many cases be able to assign evident or probable reasons for the manner in which St Luke has treated the matter, as I have done, to a certain extent, in the Notes; but it is unnecessary. It is sufficient to say, that if St Luke had acted as many commentators suppose he would have done, if acquainted with the preceding Gospels, we should have been deprived of the only record of many of the most important miracles, parables, and discourses of our Lord.

There are, however, other and more weighty objections to this view, because they rest upon the facts of the case. Professor Thiersch, in his review of my Dissertation on the origin of the writings of St Luke,* asks :—

"If it were so, how is it possible there should be such great variations between Luke and Matthew? How comes it that, with Luke's striving after completeness, he leaves out so much matter given by Matthew, and that, in the narrative of the childhood of Christ, of his discourses, of his resurrection, he differs so much from that of Matthew? We hold this phenomenon to be inexplicable, except upon the supposition that Matthew and Luke were unacquainted with each other, and worked independently. Their agreements are sufficiently explained by the fact that they had a common leader in Mark. There are difficulties in this hypothesis, but they are small when compared to the difficulty which the author has, apparently without being aware of it, advanced, in ascribing to St Luke the knowledge of the Greek Gospel of Matthew, and that it (the Greek version) was an apostolical writing."

In reply, I admit that in none of the cases cited by Professor Thiersch did Luke make use of the Gospel of Matthew, and I account for his not doing so by the supplemental character of his Gospel; but this, in fact, proves no more than that he made use of other authorities than Matthew and Mark. The differences, if differences there be, existed in the original writings, and Luke made no attempts to reconcile them by suppressions, or tampering with the originals, which, I infer from the terms of the preface, were all apostolical.

The most striking difference between the accounts of the early life of Christ in Matthew and Luke is in the genealogies. Upon

* *Goettingische gelehrte Anzeigen*, 1851. P. 1378.

this I would merely observe that St Matthew has avowedly given the genealogy of Joseph, and he could not have been at any loss in knowing who the father of Joseph was. The simplest explanation appears to be, that Luke's is the genealogy of our Lord according to the flesh, and that Heli was the father-in-law of Joseph. Had the point of divergence been at a period of remote antiquity, we might have supposed that the authors, ignorant of each other's writings, had made use of different and incorrect registers of descent; but the divergence was, in fact, within the memory of man when the Gospels were written. There is no improbability in supposing that St Luke was personally acquainted with Mary; at all events, he could be under no difficulty in ascertaining a fact which he must have thought of consequence, otherwise he would not have inserted the genealogy, and which must have been within the knowledge of many then living.

With regard to the omissions which Professor Thiersch supposes that St Luke, in his striving after completeness, would have avoided, they are explained by the supposition that his Gospel was to a certain extent supplementary; and besides, we find the very same phenomenon in the connection between Luke and Mark which Professor Thiersch admits. Luke has omitted many passages from Mark, such as that beginning at vi. 45, and ending at viii. 36.

Such objections, however, are merely negative, and whether we can explain them or not, they never can outweigh the positive evidence drawn from the fact that we find passages of Matthew's Gospel included in that of St Luke. It may, indeed, be said, How do we know that it is not Matthew who borrows from Luke, and not Luke from Matthew? I admit that a mere verbal agreement would not of itself indicate which is the latest writer; but in the present case we can apply the geological argument of included fragments. Whenever we find fragments of one deposit included in another, we are certain that the deposit to which they belong is older than the one which contains them. Where I am now writing, I look on rocks of red sandstone; at a very short distance I find rocks of slate: I have never seen them in contact,

so as to infer from the order of superposition which is the oldest, but I find fragments of slate included in the sandstone, and therefore infer with certainty that the slate is the oldest formation. So it is with the Gospels. I find fragments of Matthew included in the Gospel of Luke, and infer that the Greek Gospel of Matthew existed before St Luke wrote, and was used by him as a historical authority. In the Gospel of Luke, then, we find a certain, although not a large portion, which he has taken immediately from the Gospel of Matthew. There are also agreements between the Gospels which may be termed mediate—that is, where both evangelists have drawn their materials from the same source; such are all the agreements which are translational and not transcriptural. Such agreements prove that an original must have existed in another language, and consequently, where they occur, neither of the Gospels can be the original. Agreements of this kind can nearly all of them be referred to the Gospel according to Mark, which I hold to be the translation of an original apostolical memoir, and therefore such an authority as historians would naturally make use of; but as Luke came after Matthew, his translation of the passages which each of them gave entire would almost unavoidably be influenced by the previous one of Matthew, and the phenomena of dependent translation would be the result. In order, therefore, to form an accurate judgment of the nature of the connection of the Gospels of Mark and Luke, we must leave out of sight all the sections which are common to the three Gospels, and confine ourselves to those only common to Luke and Mark: now, in these we find no verbal agreement greater than what occurs in independent translations; the exceptional cases pointed out by former writers I have elsewhere shown did not exist in the earliest MSS. I conclude, therefore, that St Luke, in drawing up his Gospel, made use, to a certain extent, of the Greek Gospel of Matthew, and the Hebrew or Aramaic original of Mark.

The retrograde order of our inquiry which we have pursued brings us now to the Gospel of Matthew; for although it was the

first authoritative account of our Saviour's life published to the world, yet, as I suppose that it contains matter taken from the original of the second Gospel, we must so far consider it posterior to Mark. According to Eusebius, "Matthew, after having first proclaimed the Gospel in Hebrew, when on the point of going to other nations, committed it to writing in his native tongue, and thus supplied the want of his presence to them by his writings."—H. E., l. 3, c. 24.

Other ancient writers state that this Gospel was written upon the dispersion of the apostles by persecution, when, for the reasons stated by Eusebius, a written account became necessary. This account of its origin, which is probable in itself, is not contradicted either by external or internal evidence. From the numerous allusions to Jewish Scripture and the fulfilment of prophecy, it is obvious that it was especially meant for Jewish readers. The earliest account is that of Papias, as quoted by Eusebius, H. E., iii. 39: "Matthew wrote the Gospel in the Hebrew tongue, which every one translated as he was able." The sense here is apparently incomplete, and what is wanting would probably inform us that those to whom the Hebrew was a foreign language, were obliged to translate it as they best could, *till the Greek version was supplied*.* The words of Papias imply, at all events, that a translation was requisite.

There is much patristic evidence to prove that Matthew wrote originally in Hebrew, but it by no means follows that he did not also write in Greek; indeed, the objects he had in view could not have been accomplished unless he had done so, for the circumstances of Judea with respect to language were precisely the same as those of Ireland at the present day, and just as one portion of

* I find Professor Thiersch has arrived at a similar conclusion. According to Dr Davidson, he supplies the ellipse thus:—"Till he himself published the Greek copy, which is read throughout the whole church as his Gospel;" but Dr Davidson, whilst he admits that the quotation from Papias has a fragmentary appearance, calls this "an arbitrary assumption drawn from the air."—Introd. to N. T. i. 51. I do not think so. The extract from Papias points to a desideratum which could only be supplied by a Greek Gospel, and which was supplied by the present Greek Gospel before Papias wrote.

the Irish understand what is written in their native language (πατριῳ γλώσσῃ), but do not understand English, so another portion understand English, but not Irish. It is necessary, if we wish to communicate the Gospel to the Irish, that it should be in two languages; so also it was in Palestine at the time of the first publication of the Gospels. Every notice we have of the language spoken by our Lord shows that it was Hebrew—see Mark, v. 41, vii. 34, xv. 34, and Acts, xxvi. 14. But he was not understood at Jerusalem, Mark, xv. 35. The mob at Jerusalem were surprised to hear themselves addressed in Hebrew, Acts, xxii. 2; and the captain of the guard did not suppose that St Paul could speak Greek (xxi. 37). In the inscription on the cross, we have the language of the dominant power, and of the two classes of the inhabitants. The case of Josephus, the contemporary and fellow-countryman of Matthew, is one in point: he tells us, in his preface to his *History of the Jewish Wars*, that he had formerly written it in their native tongue (πατρίῳ) for the use of the barbarians—*i. e.*, those who did not understand Greek; and now turned it into Greek (Ἑλλάδι γλώσσῃ μεταβαλὼν) for those who did.

The strongest proof of the originality of St Matthew's Greek Gospel—applying the term originality to it as I would to the History of Josephus—is the use that is made of it by St Luke; for no writer of accurate research, such as St Luke claims to be, and unquestionably is, will have recourse to a translation when he understands and has access to the original.

I do not lay much stress upon the ignorance of Jerome as to this point; his evidence is exceedingly confused, and not easily reconcilable with his necessary knowledge of the Greek Gospel. Eusebius appears to have considered the Greek version as Matthew's own, for whilst he states that Matthew wrote in Hebrew, he quotes his Greek translation of a passage in the 78th Psalm, v. 35, as οἰκείᾳ ἐκδόσει, "his own rendering or edition," contrasting it with the same passage as given in the Septuagint. Professor Hug, who does not admit that Matthew wrote in Hebrew, explains the contradiction in Eusebius by supposing that as a historian he

adhered to his authorities, but as a philologist and biblical investigator he formed a different opinion. On the other hand, Dr Davidson, who does not believe that Matthew wrote in Greek, whilst he admits that, if Hug's translation of the above passage from Eusebius be correct, "the conclusion is unavoidable that the apostle wrote in Greek," says "that the term ἔκδοσις does not signify *translation*—it denotes *recension*.

I must demur to this sense of the word. By "recension" I understand a revision of the same translation, rather than a different and independent translation; but Eusebius is speaking of different translations. What Hug says is undeniable, that Matthew does depart from the Seventy, who render the passage in question, Psalm lxxviii. 2, φθέγξομαι προβλήματα ἀπ' ἀρχῆς—"I will utter dark sayings of old;" but by Matthew it is rendered thus, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς, xiii. 35—"I will utter things which have been kept secret from the foundation of the world." The meaning is the same, although every word in the Greek is different; and unquestionably the circumstance of Matthew being a Hebrew, and consequently acquainted with the language, does account for his using a translation of his own. I give the whole passage:—ἀντὶ τοῦ φθέγξομαι προβλήματα ἀπ' ἀρχῆς Ἑβραῖος ὢν ὁ Ματθαῖος, οἰκείᾳ ἐκδόσει κέχρηται εἰπών ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς, which Dr Davidson paraphrases thus —"Matthew, being a Hebrew, uses that recension of the Old Testament text which was current in his native land, and had the Hebrew words to which ἐρεύξομαι κεκρυμμένα, κ. τ. λ., and not φθέγξομαι, κ. τ. λ., corresponds" (vol. i. p. 12); but which I would translate thus—"Instead of 'I will proclaim from the beginning,' Matthew, being a Hebrew, uses a rendering of his own, 'I will utter things concealed from the foundation,'" &c.

I see, therefore, no contradiction in the supposition that St Matthew wrote his Gospel in both languages; and when I see an author who could not be mistaken, and who professes to write upon the authority of eyewitnesses, making use of the Greek Gospel, I conclude that it is by the original author of that Gospel. At all events, the Greek Gospel existed before St Luke wrote, and was used by him as an authority.

Before proceeding to point out the peculiar conditions in the agreements which subsist between the Gospel of Matthew and the other Gospels, it will be proper to direct our attention to those characteristic peculiarities in his style of composition by which these conditions are affected.

In his narrative he is the most concise of the historical writers of the New Testament; in the discourses of our Lord the fullest. He appears to have condensed the narration, in order to give the very words of our Lord, and at the same time to confine his work within such limits as would insure an extended circulation—a precaution necessary when transcription was the only mode of multiplying copies. But although his narrative is concise, it is singularly clear and explicit. An author writing with the first intention does not think of giving explanation of circumstances which are perfectly well known to himself. He frequently uses the pronoun where a reader may be ignorant, or uncertain as to the implied antecedent. Thus where Mark, translating literally the account of the miracle of Christ walking on the sea, says, "when they were come out of the ship, straightway *they* knew him"—ἐπιγνόντες ἀυτὸν, vi. 54—but does not tell us who it was who "knew him." Matthew, in the corresponding passage, clears up the ambiguity, by adding, that it was "the people of the place" "who knew him"—ἐπιγνόντες ἀυτὸν ὁι ἄνδρες τοῦ τόπου ἐκείνου, xiv. 35. In Section xviii. we have an excellent exemplification of the historical style of Matthew, contrasted with the autoptical style of St Mark, where, although not one-third of the length of Mark, Matthew gives not only everything historically essential, but adds important matter, and clears up ambiguity.—See Section xviii. p. 32, and Notes thereupon, p. 277.

Having already explained the nature of the connection between Matthew and Luke, I now proceed to that which subsists between Matthew and Mark, which is well exemplified in the above-cited section. It is, in short, that which subsists between history and memoir. We can always account for the phenomena of agreement between the two evangelists, by supposing that Matthew

made use of the original Hebrew of Mark ; but we cannot, if we suppose that Mark made use of the Gospel of Matthew.

Whenever we find matter, in one of two writers, connected in the same manner as Matthew and Mark are, the question to be determined is, Is this matter an addition, on the part of the author in whose work it occurs, or is it an omission in that from which it is wanting? Now, I apprehend that the rule to be followed, in such a question, depends upon the importance, or want of importance, of the passages in question When I speak of want of importance in passages in Scripture, I desire not to be misunderstood. It is merely in a historical sense that I am speaking ; for the most trifling circumstantial details are of the very last consequence in all investigations like the present. Like the straws which indicate the direction of the stream, they indicate that the stream of history flows from Mark to Matthew, not from Matthew to Mark. In the section already alluded to, xviii. p. 32, we are told, in Mark's account, that a small boat (πλοιάριον) was ordered to be in attendance, but no use was made of it;—we are told of the different places from whence the multitudes came. Now, none of these circumstances could be taken or inferred from Matthew's account, nor are they such as a subsequent historian would think of adding, but they are such as a subsequent historian would naturally omit. On the other hand, there is matter in Matthew's account which no historian following Matthew would omit. There is an ambiguity in Mark's account, or at least a want of explanation, which Schleiermacher characterises thus — " Christ withdraws, one does not know why."* Now Matthew, by the single word "γνοὺς," xii. 15, supplies the explanation. So also, where Mark tells us that *many* were cured, Matthew tells us that *all* were cured. I conclude, therefore, that Matthew is the subsequent historian.

Schleiermacher, in arguing against the probability of there being any very early written accounts of the transactions of our Lord

* Essay on Luke, E. T. p. 40.

and his disciples by the apostles, says, "It required a stationary dwelling and more tranquil life than they enjoyed."* Let us apply this remark to Matthew. In Galilee he had a stationary dwelling, and from his profession must have had all the means and appliances for recording events : notwithstanding the conciseness of his narration, there are indications which show that parts of it were originally written in Galilee. Where, for instance, but in Capernaum, would the eastern shores of the lake be termed "the other side" (τὸ πέραν)? But in Jerusalem he was deprived of these advantages. We can easily believe, therefore, that he did not commit anything to writing in that city, and that, if called upon after a lapse of years to draw up a narrative of the events, he would be obliged to avail himself of the accounts of the apostles who had committed them to writing at the time, or soon after.

Now, what are the facts of the case, so far as they affect the agreement of the two first Gospels? In the Galilean portion there is much agreement that is not documentary, and the events are arranged in a different order in each Gospel; but in the Judean portion the agreement is altogether documentary, and the arrangement the same. This change in the nature of the agreement coincides precisely with the departure of our Lord and his disciples from Galilee, and is easily accounted for by the circumstances under which we must suppose the first Gospel to have been composed. Mark's (Peter's) account of the last journey to Jerusalem, and of the subsequent events which took place there, forms one continuous narrative, which has been embodied in Matthew's account; hence the sequence of the events is the same. But St Matthew, although he may not have written an account at the time, was himself present; accordingly, we find that whilst he has made the memoir in question the basis of his account, he has added much important matter of his own. The departure from Galilee is related in Matthew, in chap. xix. ver. 1, and in

* *Einleitung*, p. 222.

Mark, chap. x. ver. 1, the subsequent narrative forming ten chapters of the Gospel of Matthew, and six chapters and eight verses of Mark's.

In the above quoted surmise of Schleiermacher we find a probable reason for the silence of the first three Gospels respecting the earlier visits of our Lord to Jerusalem, whilst the overwhelming importance of the events accounts for our having more than one written account of the last.

I conclude, therefore, that Matthew knew and made use of the memoir which Mark afterwards translated in the composition of his Gospel; but if Mark translated it, it must have existed in a different language when Matthew wrote. How, then, do we account for the very considerable amount of verbal agreement which subsists between their Gospels? I account for it thus:—

When it became necessary to publish to the world a written account of the events, the duty of drawing it up naturally devolved upon Matthew, who must have been, of all the apostles, best fitted for its performance. A Jew, holding office under the Roman government, he must have been accustomed to record events both in his own language, the Hebrew, and in Greek, which, in the eastern provinces of the Roman empire, was the language of government. In doing so, he would, as a matter of course, avail himself of the writings of any of the other apostles who had recorded the events at which he was not present, or had not himself recorded. St Matthew's account, published under such circumstances—which are, in fact, the same as those mentioned in the Fathers—must have been held by the early Christians as the authorised apostolical account of the life of our Lord; and, accordingly, if we refer to the apostolic and earliest of the post-apostolic fathers, it will be found that by far the greatest number of the quotations from the New Testament are from St Matthew. But, as already observed, Matthew's rule in composing his Gospel was to give the words of our Lord as they were spoken, but to condense the narrative. Hence, when he took our Lord's words from the original memoir in question, he translated,

but did not condense them, as he did the narrative. Now, when we remember the weight and authority which must have attached to the apostolic report of the discourses of our Lord, and which the constant reference to it by the earliest Christian writers proves to have attached to it, we see that Matthew's Greek version of Peter's original would, with all who used the Greek language, have the same preference which we are accustomed to give to our own authorised version; and any change in the expressions would jar upon the feelings of the early Christians, as a similar change in the words of our Lord we are accustomed to would upon an English reader. We can see a good reason why, if St Mark was the translator of Peter, he should have preserved the words of Matthew when he could do so. The same reasoning, of course, applies to St Luke. Hence the fact so well known to biblical critics, that there is a much greater verbal agreement in the discourses of our Lord than in the narration, is precisely what we ought to have expected if the evangelists wrote under the circumstances which I suppose them to have done.

The progress of the inquiry brings us to the Gospel of Mark. Having already explained the nature of its connection with the Gospels of Matthew and Luke, nothing more remains than to state the proofs that it is a translation of an original memoir, written by an eyewitness, and that Mark the evangelist is literally "the translator of Peter."

It cannot be said that I am here starting a hypothesis unknown to the ancients. The difficulty hitherto experienced by critics has not been to discover proofs that the second Gospel was the Gospel of Peter, but to discover reasons by which they might explain why, in ancient times, it was so called.

Before entering upon the proof, I must request the reader to keep in mind, that if the Gospel of St Mark be a translation of an original memoir, there must be two distinct classes of phenomena to be accounted for—namely, those which relate to Mark the translator, and those which relate to the original author of the memoir. Had Mark been merely a translator, the task of

deciphering the phenomena would have been comparatively easy. But he is also an editor and continuator. There has been added to the original work the title i. 1, the continuation xvi. 9, &c., and explanations of Jewish terms and Jewish customs, which, in a modern work, would have formed marginal notes, but which are here, according to the practice of the ancients, included in the body of this work. These comments are all such as would be required to render the work intelligible to Roman readers, and strongly confirm the statement of Irenæus, quoted by Eusebius, H. E., v. 8, that the Gospel of Mark was first published at Rome, after the death or departure of Peter—μετὰ τὴν τούτων ἐξόδον.—*Contra Haer*. iii. 1.

Critics who reason from those portions of the second Gospel which are Mark's own, must infer that it is later than Matthew, and probably than Luke; those, on the other hand, who reason from the historical details, must infer that it precedes Matthew. There is no contradiction in these inferences, if the Gospel of Mark be the translation of an original autoptical memoir. I do not, however, assume that it is, for the purpose of reconciling these opposite conclusions. I maintain that the phenomena exhibited in the parallel passages prove that an original, in a different language, must have existed, upon precisely the same grounds as I maintain that Suchet's Memoirs must have existed in another language before that work was used by Alison.

Such phenomena can only be accounted for by the existence of an original writing in another language. This is not a hypothesis contrived to afford an explanation, but a matter capable of proof. The existence of translational phenomena proves the existence of a written original, for on no other supposition can the phenomena be accounted for. A person may be so ignorant as never to have heard of the *Iliad* of Homer, and may suppose Pope's *Iliad* to be an original poem; but let him compare it with any other translation, and its existence in another language is proved. We have the very same proof of the existence of an original in the case in question in the Gospels.

Let us, for example, compare St Luke's version of the Parable of the Widow's Mite with that of St Mark, which I translate literally.

Mark, xii. 41.	Luke, xxi. 1.
He beheld how the people	He looked and saw those,
cast money into the treasury;	casting their gifts into the treasury,
and many rich cast in much.	who were rich;
And a destitute widow coming	And he saw a certain poor widow
threw in two lepta,	throwing in there two lepta,
that is a quadrans;	
and calling his disciples	
said (λέγει) to them,	and said (εἶπεν).
Verily I say to you, that	Verily I say to you, that
this widow who is poor,	this poor widow
has thrown more than all	threw more than all.
of those throwing into the treasury.	
For all out of their abundance	For they all out of their abundance
threw in;	threw in unto the offerings of God:
but she of her poverty threw in	but she of her penury threw in
all she had,	
her whole living.	the living that she had.

The information in Mark's account, that two lepta (mites, E. T.) are equivalent to a quadrans (farthing, E. T.), is an editorial addition for the information of Roman readers, otherwise it is evident that here we have two versions of the same written original.

I now proceed to show that Mark is the translator of Peter. The earliest notice of this evangelist, in any ancient author, * is

* The existence of the Gospels in the age anterior to Papias would be fatal to the mythical theory. Strauss, accordingly, tries to prove that the Mark of Papias, or rather of John, is not the Mark who wrote the Gospel. According to him, "Our second Gospel cannot have originated from Peter's instructions—*i. e.* from a source peculiar to itself—since it is evidently a compilation, whether made from memory or otherwise, from the first and third Gospels. As little will the remark of Papias, that Mark wrote without order (οὐ τάξει) apply to our Gospel; for he cannot, by this expression, intend a false chronological arrangement, since he ascribes to Mark the strictest love of truth." The first of these arguments rests upon the *ipse dixit* of Griesbach, who, according to Strauss, has demonstrated that Mark is entirely taken from Matthew and Luke. I humbly think I have shown that it is impossible that this can be so. With regard to the last argument, that the description of Papias does not agree with that of Mark, who wrote the Gospel, it is due to the ingenuity of Schleiermacher, although unacknowledged—an ingenuity which discovers difficulties where it would puzzle duller spirits even to suspect any. What are the facts of the case tending to show that the Mark of Papias is the evangelist Mark? Irenæus tells us that Mark's Gospel began and ended precisely as our present Gospel does.

that of Papias, who states that he was designated by John the Presbyter as "Mark, the translator of Peter," (*ap.* Euseb. H. E. iii. 39); and in this designation Irenæus, Tertullian, and others of the Fathers concur; but if Mark be the translator of Peter, we can see good reason why the original should have been used by the historians Matthew and Luke.

The first, and indeed the only difficulty I have to contend with, in establishing the point at issue, is the title which this Gospel bears. It will naturally be asked, If Peter be the author, how comes it that the less important name of Mark has prevailed over the more important one of Peter? Why was not the title "the Gospel according to Peter?" The answer to these questions is, that anciently it was called the Gospel of Peter. Jerome, in his Life of Peter, after mentioning his epistles, adds, "The Gospel according to Mark, who was his (Peter's) hearer and translator, is called his." * Eusebius, in citing the authority of Mark regarding the transactions of Peter, calls it the Memoirs of Peter. His words are: "Peter testifies these things of himself; for all things from Mark are said to be memoirs (ἀπομνημονεύματα) from the conversations of Peter."† Tertullian, speaking of the difference in importance of the testimony of actual witnesses, and subsequent authorities, places the Gospel of Mark on a par with Matthew and John. He says, "If it be admitted that the earliest accounts

Therefore it was the same. Irenæus and Papias were contemporaries, for both of them knew Polycarp. Was the Mark of Papias different from the Mark of Irenæus? Had the critic, instead of reasoning upon the extract from Papias, as it is usually quoted, taken the trouble of looking into Eusebius, who has preserved it, he would have seen that it was "Mark who wrote the Gospel" that Papias alluded to. This is expressly stated by Eusebius; and it is a point upon which he could not be mistaken, with the work of Papias before him. Περὶ Μάρκου τοῦ τὸ εὐαγγέλιον γεγραφότος ἐκτέθειται διὰ τούτων καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει κ. τ. λ.—"He (Papias) mentions a tradition concerning *Mark, who wrote the Gospel*, in these words: 'The presbyter (John) also said this, Mark being the translator of Peter, what he recorded he wrote with accuracy, but not in exact order,'" &c.—H. E., iii. 39.

* "Sed et evangelium juxta Marcum qui auditor ejus (Petri) et interpres fuit, *hujus* dicitur."—*De Vir. Illust.*, c. i.

† "Πέτρος δὲ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ, πάντα γὰρ τὰ παρὰ Μάρκῳ τῶν Πέτρου διαλέξεων εἶναι λέγεται ἀπομνημονεύματα."—*Demonst. Evang.*, iii. 5.

must be the truest, that those from the beginning are the earliest, and that the apostles were from the beginning, it follows that the Gospels which are by apostles such as John and Matthew must be the truest accounts. The same may be said of the account which Mark published, which is said to be Peter's, Mark being his translator."* We have here not only the assertion that the connection of Mark with Peter was that of translator and publisher, but reasoning which would be of no value unless the original had been the composition of an apostle. Of a still earlier date than Tertullian, we find Justin Martyr actually quoting the second Gospel as the memoirs (ἀπομνημονεύματα) of Peter—"as it is written in his (Peter's) memoirs" (γεγράφθαι ἐν τοῖς ἀπομνημονεύμασιν ἀυτοῦ, p. 333)—giving it the same title as Eusebius did, which is equivalent to saying that the words he quotes (ὅ ἐστιν υἱοὶ βροντῆς—"which is, the sons of thunder," iii. 17) are in Peter's Gospel, for he says elsewhere that the terms Memoirs and Gospels are synonymous. Commentators, anxious to explain away what was inconsistent with their preconceived opinion of the originality of Mark as an author, suppose that Justin meant to quote the second Gospel as "the Gospel of Christ," who is also mentioned in the preceding passage; but such a construction is not only at variance with the plain and obvious meaning of the passage, but with the constant practice of Justin, who invariably, in speaking of the memoirs, refers to their authorship, and not to their subjects: thus in another passage, speaking of the Son of God, he adds, "As is written in the memoirs of his apostles."† Bishop Pearson is justified in saying, in his *Vindiciæ Ignatianæ*, that "the ancients believed the Gospel of Mark

* "In summa si constat id verius quod prius, id prius quod et ab initio, id ab initio quod ab apostolis. . . . Eadem auctoritas ecclesiarum apostolicarum cæteris quoque patrocinabitur evangeliis quæ proinde per illas et secundum illas habemus; Joannis dico et Matthei. Licet et Marcus quod edidit Petri affirmetur cujus interpres Marcus."—*Ad Marcion*, iv. 5.

† "Καὶ υἱὸν Θεοῦ γεγραμένον αὐτὸν ἐν τοῖς ἀπομνημονεύομασι τῶν ἀποστόλων αὐτοῦ."—*Dial. cum Tryphe*, p. ii. p. 327. Mr Norton, in his work on the genuineness of the Gospel, i. 131, observes, "By his memoirs, according to Justin's constant use of language, we must understand memoirs of which Peter may be regarded as the author." Commentators have endeavoured to evade the plain and obvious meaning of Justin by conjectural emendations in the text; but in such a case conjectural emendations are worthless.

to be nothing else than Peter's memoirs"—Marci evangelium credebant veteres nihil aliud fuisse quam Petri ἀπομνημονεύματα.—(p. 297.)

The ancient Fathers also concur in calling Mark "the translator of Peter," ἑρμηνευτὴς Πέτρου. Here also commentators, for the same reason, have attempted to explain away the plain meaning of the word "ἑρμηνευτὴς." By some it is supposed to mean "expositor," a sense which no doubt it is capable of; but there is no exposition in Mark's Gospel: by others it is rendered "secretary" or amanuensis;* but no instances have been adduced of such meanings having been attached to the word. The noun "ἑρμηνευτὴς" occurs only once in the Greek Scriptures, but it is in a passage which very clearly marks the meaning attached to it. In the Septuagint version of the history of Joseph, where the interpretation of dreams is spoken of, the verb συγκρίνω is used; but where an interpreter of language is spoken of, it is ἑρμηνευτὴς; thus the text, "We have dreamed a dream, and there is no interpreter of it," is thus rendered by the Seventy—Ἐνύπνιον εἴδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό.—Gen. xl. 8: but the text, "He spake unto them by an interpreter," xlii. 23, thus—Ὁ γὰρ ἑρμηνέυτὴς ἀνὰ μέσο ναὐτῶν ἦν. The cognate noun διερμηνευτὴς also means an interpreter of languages (1 Cor. xiv. 28), and the verbs ἑρμηνεύω and διερμηνεύω, "to translate." I understand, therefore, that the designation of ἑρμηνευτὴς Πέτρου meant the translator of Peter.

But if Mark was so called, and his Gospel called Peter's, or Peter's Memoirs, it will be asked, How did it at last receive the title of the Gospel according to Mark? The title, "the Gospel according to Mark" does not necessarily imply authorship: the preposition κατὰ, "according to," implies an intimate connection with the work, but nothing more; thus there existed, in ancient times, Gospels according to the Hebrews, the Egyptians, &c. Mark had an intimate connection with this Gospel, being not only the translator, but I believe the continuator, for the last

* "A unanimous tradition of the ancient Christian writers represents him (Mark) as the 'interpreter' of Peter—*i. e.*, the secretary or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the apostle."—Alford's Gr. Test., Prolegomena, p. 28.

twelve verses have all the appearance of being a continuation, bringing the narrative down to the time of writing: and as it was published after the death of Peter, the name of a living and responsible editor was necessary as a guarantee to the Church of its authenticity; and the name of Mark, the son and chosen follower of Peter, fulfilled the condition which our law considers indispensable in the proof of ancient documents, and showed that it came from the proper custody. The importance of such a guarantee will be obvious, when we remember the number of spurious and heretical Gospels which were circulated at an early age of the Church, bearing the names of Peter, Thomas, Matthias, and others.*

The patristic evidence which ascribes the matter of the second Gospel to Peter is clear and explicit; not so as to the manner in which it was communicated to Mark by Peter. A very general opinion appears to have prevailed that the communication was oral, not written—that Mark wrote from his recollection of Peter's discourses. The tradition that it was so appears to be traceable to Papias, who gives, as his authority for the origin of this Gospel, John the Presbyter. John could not be mistaken as to the fact that Mark's Gospel rested on the authority of Peter, although he might as to the manner in which it was communicated to Peter; or he might have been misapprehended by Papias, or Papias himself may have been misapprehended by subsequent writers. I am indebted to a learned reviewer of my former work† for showing that this last supposition is more than a possibility—that Papias did not mean to say, as I formerly understood him, that "Mark was the translator of Peter, and he wrote accurately the things which he (Mark) *remembered*" (p. 219), but that he meant to say that "Mark *wrote* what Peter *recorded*." He thus expresses his reasons:—

"In the dissertation on the sources of the writings of St Luke, Mr Smith has laboured, and we think successfully, to prove that the Gospel of St Mark is an apostolically authorised translation from a memoir written many years before, by St Peter, in the Aramaic or Syro-Chaldee dialect. The only diffi-

* See *Euseb.*, H.E. iii. 25.

† The Rev. James Bandinel.

culty which Mr Smith meets with in the way of this conclusion—a difficulty which we think will vanish upon a more careful investigation—is, that Eusebius quotes a passage from Papias which our author gives thus, 'Καὶ ταῦτα ὁ πρεσβύτερος ἔλεγε, Μάρκος μὲν ἑρμηνευτὴς Πέτρου καὶ ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν;' and which he renders, 'The Presbyter (John) said this: Mark was the translator of Peter, and he wrote accurately the things which he remembered.' We, however, entertain no doubt but that Peter is the subject of ἐμνημόνευσεν, and Mark of ἔγραψεν; nor should we hesitate to render ἐμνημόνευσεν, '*recorded*;' 'Mark *wrote* what Peter recorded.' The sense is still clearer as it stands in the text of the Cambridge edition (the last, we believe, of Eusebius), 'Μάρκος μεν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν,'—which we would give thus: 'Mark, being the translator (or interpreter) of Peter, wrote accurately whatever *he* (Peter) recorded.'"*

I agree entirely with the reviewer that ἐμνημόνευσεν may be translated "recorded," and if so, must be referred to Peter; for we cannot suppose that Papias would tell us that Mark "wrote what he recorded." Let us now see how a translator, who has no theory to establish, renders the passage. Dr Cruse, in his translation of the Ecclesiastical History of Eusebius, thus renders it:— "And John the Presbyter also said this: Mark being the interpreter of Peter, whatsoever he *recorded* he wrote with great accuracy."—(P. 152.)

Such is the external evidence connecting the Gospel of Mark with the apostle. Before stating the internal proofs which the comparison of the different Gospels has suggested, I shall give the clear but concise statement of Mr Greswell:—

"There are numerous indications in the Gospel of St Mark which imply a closer connection between the writer of this Gospel and St Peter, than between him and any other of the apostles. His mention of the name of Simon in a peculiar manner, as at i. 16, 29, 30, 36—the absence, in his narrative, of the name of Peter, until it was actually bestowed upon him at his ordination as an apostle—the modest and indirect way in which he is placed at the head of the apostolic catalogue—the place assigned in this catalogue to the name of his brother Andrew, which is after James and John—the circumstantiality of all those details at which Peter was obviously present (as the cure of the demoniac at Gadara; the raising of Jairus's daughter, preceded by the miracle of the issue of blood; the cure of the epileptic demoniac after the

* *English Review*, xiii. 276.

Transfiguration, and the like)—the omission of Peter's walking on the sea—the omission of his memorable blessing, and the insertion of his no less memorable reproof, which things are the reverse of each other in St Luke—the mention of the first dispute of the apostles concerning precedence, in which Peter doubtless took an active part—the omission in St Mark of the splendid promise recorded by St Matthew (xix. 28), made, indeed, to the twelve in common, but directly in answer to a question of St Peter's—the notice of his presence, along with Andrew, James, and John, at the time of the prophecy on the Mount—the renewal of the conversation respecting the curse on the fig-tree, which was due to St Peter—the omission of his name as one of the two disciples employed to prepare the Last Supper—the peculiarly distinct and definite account which St Mark in particular has given, both of the prediction and the fulfilment of the prediction of his denials of Christ—the omission of the epithet πικρῶς, at the end of the account, to describe the bitterness of his repentance, which is found in both St Matthew and St Luke—the express mention of the name of Peter in the message sent by the angels to the apostles in common;—all these, and more which might be mentioned, are circumstances in a great measure peculiar to St Mark's Gospel, and such as might naturally have been expected from a companion or disciple of St Peter in particular." *

We have here a great mass of evidence connecting Peter with the Gospel of Mark, but connecting him personally, and not through a friend or disciple, who would rather have softened his faults, and dwelt upon the bitterness of his repentance. "The modest and indirect way in which he is placed at the head of the apostolic catalogue" is much more characteristic of an author speaking of himself, than it is of a friend and disciple.

Mr Greswell's is a statement of the moral evidence connecting St Peter with the second Gospel. There is another class of proofs which Mr Greswell merely glances at, which carry to my mind a still stronger conviction: I mean the undesigned coincidences between the writer and his own personal circumstances—national, professional, or otherwise. An eyewitness can scarcely avoid exhibiting such coincidences; but they are much more strongly marked in an unpractised writer, such as the author of the second Gospel evidently was, than in one accustomed to composition. We can detect such characteristic traits in all the historical writ-

* *Dissertations, &c.*, i. 82.

ings of the New Testament, but they are much more fully developed in the second Gospel than in the writings of the other evangelists. When at Jerusalem, Peter's Galileanism "bewrayed him;" but the second Gospel abounds in Galileanisms. Thus, when the evangelist wishes to give an idea of the wide extent of our Lord's fame, he tells us that it "spread abroad throughout all the region about Galilee" (i. 28)—an idea of extent which would scarcely occur to any but a Galilean, and indeed to one writing on the spot. Many of these provincialisms escape the English reader from the neglect of the translators in rendering the article, frequently omitting it where it occurs in the original, and inserting it where it is wanting. Thus, in Matthew, v. 1, we are told in the authorised versions that our Lord "went up to a mountain;"—it ought to be rendered, "to *the* mountain." But no mountain is previously mentioned. How, then, it may be asked, should the definite article be understood? The answer is, that Capernaum is placed on the margin of a lake, and at the foot of a mountain, and the universal practice of the inhabitants of a town so situated is to call the mountain behind "*the* mountain."* In the case in question it is, in fact, a Capernaumism. Now, the the first two Gospels abound in such provincialisms—some of them common to both, some of them peculiar to the writers of each. Thus Matthew, speaking of his own house, calls it "*the* house," but the other evangelists speak of it as "*his*" (Matthew's) "house." In Mark we have the somewhat remarkable expression, τὰ πρὸς-τὴν-θύραν, "*the* before-the-door" (ii. 2), to indicate the open space before Peter's house. In another place, speaking of his house, the evangelist takes care to add that it was also the house of Andrew (i. 29), avoiding the appearance of exclusive appropriation which Peter alone would wish to avoid. He also talks of it as εἰς οἶκον, "at home" (ii. 1); so also he speaks of "*the* boat," "*the* sea," "*the* other side," &c., as objects so familiar as to

* Mr Stephens, a late American traveller, in speaking of Capernaum, almost unavoidably adopts the language of the evangelist. He says, "The ruins of Capernaum extend more than a mile along *the* shore, and back towards *the* mountain."—P. 114.

require no other specification. These modes of expression tend to prove the authors of the two Gospels to have been Galileans.

Peter was a fisherman, Matthew was not; now the descriptions of the events which took place on the lake are professional in Mark, but unprofessional in Matthew. A storm makes a very different impression on a seaman from what it does on a landsman: the seaman, who is obliged to act, thinks and speaks of the causes of the storm—the force or direction of the gale; the landsman, who is passive, thinks of what most immediately affects him—the agitation of the waters. There are two storms described in these Gospels; in Mark the prominent feature is the wind, in Matthew the waves.—See Section xxviii. and note thereupon, p. 285; see also Section xxxvii. p. 82, describing the miracle of Christ walking on the sea, p. 82. Here Matthew's account is based upon the original of Mark, but with additions, one of which is the force of the waves: both of the writers mention the direction of the wind. In Mark's account it is important, as increasing the toil of the rowers; in Matthew it appears unimportant, because the agitation of the surface, on which he dwells, depended on the force, not upon the direction of the wind. There are other professionalisms in Mark which show that the author of the original was a fisherman, such as his use of the obviously technical expression ἀμφιβάλλοντας (i. 16) for a particular mode of fishing. The author is therefore a fisherman, but he must also have been an eyewitness of the events which he describes with such precision: he must have been in the boat when our Lord stilled the tempest, for the details are such as would only be known to an eyewitness, and which an eyewitness alone would think of describing. Who would think of adding to a pre-existing account that there were other boats, of which we hear no more, in company? (Mark iv. 36); or the number of bearers of a paralytic patient? (ii. 3); or that a youth lost his garment in a popular tumult? (xiv. 52).* The autopticity

* Mr Greswell supposes that the young man must have been Mark himself, because no other assignable motive can be imagined for the insertion of such a circumstance: to me, it is a proof that the author witnessed it, and in describing the transactions inserted it in illustration of the violence of the tumult. We have an analogous case in General

of the narration brings us still nearer Peter, for it appears in the description of events which were only originally known to three of the apostles—namely, to Peter, James, and John: such are the events which took place in the house of Jairus, and in the house of Peter. Strauss, after adverting to the circumstantiality of the details on these occasions, asks, or rather ironically abstains from asking, whether the author who describes these events was one of these three apostles, and whether the original narrator committed his account to writing? I answer both questions in the affirmative. But I proceed a step farther, and infer from the narrative, not only that the author was one of the three, but that he was neither James nor John. In the account of the cure of Peter's mother-in-law in the house of Peter, all the three must have been present, but only James and John are mentioned, and they were merely spectators, taking no part in the transactions. Why, then, are they mentioned at all, and why is Peter not mentioned? The answer is, that such notices are characteristic of the style of an eyewitness, and the omission of Peter's name can only be explained on the supposition that he was the original author of the account.

With regard to the style of the second Gospel, it is animated and picturesque, as every narrative is which is written truthfully and circumstantially, by an eyewitness who is strongly impressed by the events. It is that of a vigorous but uncultivated mind, little accustomed to composition, writing with the first intention, and while the impressions are still strong upon him. It abounds with repetitions, and with details of circumstances which have no

Napier's account of the battle of Busaco. I have no reason to suppose he was present but one—the autopticity of his description. Who can read his "sparkling" account of the charge of the light division without the conviction that it is that of an eyewitness? His work is avowedly historical; he intentionally refrains from recording the achievements of particular regiments, yet he records a circumstance which certainly did not influence the result of the combat: "A poor orphan Portuguese girl, about seventeen years of age, and very handsome, was seen coming down the mountain and driving an ass loaded with all her property through the midst of the French army."—Vol. iii. p. 331. This circumstance made an impression on the author, and illustrated the chivalrous spirit of the combatants, for "no man on either side was so brutal as to molest her," just as the loss of the young man's garment illustrated the violence of the people.

other connection with the main fact than juxtaposition of time and place. Its general character, as well as its particular details, agree perfectly with the supposition that the apostle Peter was the original author.

It will naturally be asked, Can we trace any resemblance between the style of this Gospel and the acknowledged writings of St Peter? To this I would reply, that the style of a simple narrative and of a didactic composition differ so essentially that much resemblance is not to be expected, especially where the circumstances in which the author was placed were so completely changed. Peter, one of the leaders of a great movement, accustomed to public speaking, and writing with weight and authority, would use a very different style from the fisherman recording from day to day a simple narration of the transactions in which he was engaged. There is, however, an illustration in the second epistle that points to the author of the Gospel as its writer. We see with what accuracy and precision the effects of a tornado (λαῖλαψ) are described in the second Gospel:* now, in the second epistle, the tornado is used as an illustration of the effects of the passions on those who yield to them—they are likened to "clouds driven by a tornado" (νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, ii. 17)—an image which a fisherman would very naturally make use of. The nautical word λαῖλαψ is only used by Peter, by the author of the second Gospel, and Luke, who takes his account from the original of that Gospel, and whose familiarity with nautical language would lead him to retain that expression. We must also remember that, though the matter of the second Gospel be Peter's, the language is Mark's, and that we cannot, therefore, expect to be able, by peculiarities of style alone, to identify the authors of the Gospel and the epistles.

What I have said will, I trust, have put the reader sufficiently in possession of my general views, to enable him to follow me in the minute and detailed examination of the corresponding passages of the first three Gospels, to which I now proceed, and remove

* See Note on Section xxviii. p. 285.

some of the difficulties which he might otherwise have felt in agreeing with my conclusions. It is, after all, by such an examination that a theory which claims our assent must be tested.

It now only remains for me to describe the next portion of this work, in which this detailed examination is conducted.

In comparing the corresponding passages of the first three Gospels, there are seven classes of passages to be considered—1. Passages occurring in Matthew alone; 2. Passages occurring in Mark alone; 3. Passages occurring in Luke alone; 4. Passages occurring in Matthew and Mark alone; 5. Passages occurring in Mark and Luke alone; 6. Passages occurring in Matthew and Luke alone; 7. Passages occurring in Matthew, Mark, and Luke. The method which I adopted for making the comparison, after much consideration, is the following:—I arranged the whole of the Gospel of St Mark, in its own order, in a central column; on one side I arranged the corresponding passages of the Gospel of St Matthew; and, on the other, those of St Luke, omitting, however, such passages as are clearly derived from independent sources.

This arrangement gives us in juxtaposition all the passages of the 2d, 4th, 5th, and 7th class. In the next division I have printed, in parallel columns, all the passages of the 6th class—viz. those which occur in Matthew and Luke alone, following the order of St Luke's Gospel. For passages of the 1st and 3d class, I must refer to the Greek Testament.

The particular mode of arrangement to be followed, depends very much on the object with which the arrangement is made. In comparing three authors who have written in succession, and each of whom has made use of the writings of his predecessor, we may with advantage, according to our object, make the first or the third author the central member, arranging the others on either side. In the one method, we see how the earliest authority has been used by the later; in the other method, we see how the latest has used his authorities. The third possible arrangement, or that in which the writer second in point of time should be made the

central member, would evidently be much less instructive than either of the other methods. The second method is that which I followed in my former work. But, in the present investigation, it soon appeared to me that the key to the mystery of the connection of the first three Gospels was to be found, if anywhere, in the connection between the Gospel of St Mark and those of Matthew and Luke. If Mark was the translator of an original, from which Matthew and Luke had also made independent translations —if that original was the true "Protevangelium"—then, by placing Mark in the centre, I could see at a glance in what way it had been made use of by each of the others; and in this work I have accordingly followed the first method.

This arrangement, with the arrangement which follows, of the corresponding passages of Matthew and Luke, gives us the means, although somewhat imperfectly, of investigating the manner in which St Luke has made use of the two of his authorities with which we are acquainted. For a complete and minute investigation of this interesting subject, an arrangement of the corresponding passages, according to the second method—*i. e.*, making Luke the central member—would be requisite. I have been deterred from inserting such an arrangement by the great additional increase of volume which it would have occasioned in this work.

On the page opposite the Greek I have arranged, in the same order, the English authorised translation of the same passages; and in the preliminary notice I have explained how, by means of the italics, the English reader may, in some degree, follow my observations on the verbal agreements and differences of the several Gospels.

In the last portion of the work, which is entitled "Notes on the Sections," will be found the detailed results of the examination; and to this I must refer my readers for the justification of my conclusions.

SYNOPSIS

OF THE

PARALLEL PASSAGES

IN THE

FIRST THREE GOSPELS.

In the English authorised version, which is here made use of, parallel passages in the different Gospels in which the agreement is verbal are not unfrequently rendered into different although synonymous words; whilst in others, where the meaning is the same but the words are different in the original, they are translated into the same words. In all such cases I have printed the expressions so translated in Italics in the Gospels of Matthew and Luke. Hence, if the words so printed agree with the corresponding passages in the Gospel of Mark, they are different in the Greek; or, if they differ in the English, they are identical in the Greek. For example, in Section VI. page 9, the words "casting a net into the sea," in Mat. iv. 18, and in Mark i. 16, are the same in the English translation, but in the original every word is different. On the other hand, the same words, "Δεῦτε ὀπίσω μου," are translated, in Mat. iv. 19, "Follow me," and in Mark i. 17, "Come ye after me." By attending to this the English reader will be able to ascertain where the agreement in the original is transcriptural and where it is translational.

PARALLEL PASSAGES

SECTION I.

THE PREFACE.

MATTHEW III.	MARK I.	LUKE III.
	1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ Θεοῦ	

SECTION II.

JOHN BAPTIZES IN JORDAN.

1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ	See v. 4.	1 Ἐν ἔτει δὲ κ. τ. λ. 2 Ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ·
τῆς Ἰουδαίας 2 Λέγων Μετανοεῖτε ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν	See v. 5.	3 Καὶ ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας
		εἰς ἄφεσιν ἁμαρτιῶν,
3 Οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος	2 Καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ προφήτῃ	4 Ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου (λέγοντος)
	Ἰδοὺ ἀποστέλλω τὸν ἄγγελ- όν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου (ἔμπροσθέν σου).	
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ	3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ	Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ

IN THE GOSPELS.

SECTION I.

The Preface.

Matthew III.	Mark I.	Luke III.
	1 The beginning of the Gospel of Jesus Christ, the Son of God.	

SECTION II.

John baptizes in Jordan.

Matthew III.	Mark I.	Luke III.
1 In those days		1 Now, in the 15th year, &c.
	See v. 4.	2 The word of God
came John		came unto John,
the Baptist,		the son of Zacharias,
preaching in the wilderness		in the wilderness.
of Judea,	See v. 5.	
		3 And he came unto all
		the country about Jordan,
2 And saying,		preaching
Repent ye:		the baptism of repentance
for the kingdom of heaven		for the remission of sins;
is at hand.		
3 For this is he that was	2 As it is	4 *As it is*
spoken of by	written in	written in the book
		of the words of
the prophet Esaias,	the prophets,	Esaias the prophet,
saying,		saying,
	Behold, I send my messenger before thy face, which shall prepare thy way before thee.	
The voice of one crying in the wilderness,	3 The voice of one crying in the wilderness,	The voice of one crying in the wilderness,

Matthew III. 3.	Mark I. 3.	Luke III. 4.
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, Εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ	Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, Εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, Εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·
See v. 1.	4 Ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.	See v. 2.
See v. 5.	5 Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται πάντες,	
See v. 6.	καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.	
4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον	6 Καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνη περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.	10-15 peculiar to Luke.
5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,	See v. 5.	
6 Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' ἀυτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.		
7-10 peculiar to Matt.	7 Καὶ ἐκήρυσσεν λέγων	16 Ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων
11 Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου	See v. 8.	Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς·
ἐρχόμενος ἰσχυρότερός μου, ἐστιν	Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου,	ἔρχεται δὲ ὁ ἰσχυρότερός μου,
οὗ οὐκ εἰμὶ ἱκανὸς	οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα	οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα
τὰ ὑποδήματα βαστάσαι·	τῶν ὑποδημάτων αὐτοῦ.	τῶν υποδημάτων αὔτου,
	8 Ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι,	
αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καί πυρί.	αὐτὸς δὲ βαπτίσει ὑμᾶς εν πνεύματι ἁγίῳ.	αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.

Matthew III. 3.	Mark I. 3.	Luke III. 4.
Prepare ye the way of the Lord, make his paths straight. See v. 1.	Prepare ye the way of the Lord, make his paths straight.	Prepare ye the way of the Lord, make his paths straight. See v. 2.
See v. 5. See v. 6.	4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.	
4 And the same John had his raiment of camel's hair, and *a leathern girdle* about his loins; and his meat was locusts and wild honey. 5 Then went out unto him Jerusalem and all Judea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.	6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; See v. 5.	10-15 peculiar to Luke.
7-10 peculiar to Matt. 11 I indeed baptize you with water unto repentance: but he that *cometh* after me is mightier than I, whose shoes I am not worthy to bear:	7 And preached, saying, See v. 8. There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.	16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose:
He shall baptize you with the Holy Ghost and with fire.	8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.	he shall baptize you with the Holy Ghost and with fire.

SECTION III.

The Baptism of Jesus.

Matthew III.	Mark I.	Luke III.
13 Τότε	9 Καὶ ἐγένετο	21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν
	ἐν ἐκείναις ταῖς ἡμέραις	
παραγίνεται ὁ Ἰησοῦς ἀπὸ	ἦλθεν Ἰησοῦς ἀπὸ	
τῆς Γαλιλαίας	Ναζαρὲθ τῆς Γαλιλαίας	
ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην		
τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.	καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.	καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου
14, 15, peculiar to Matt.		
16 Βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη	10 Καὶ εὐθὺς ἀναβαίνων	
ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ	ἐκ τοῦ ὕδατος εἶδεν	
ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί,	σχιζομένους τοὺς οὐρανοὺς	ἀνεῳχθῆναι τὸν οὐρανόν,
καὶ εἶδεν	καὶ	22 Καὶ καταβῆναι
τὸ πνεῦμα τοῦ Θεοῦ	τὸ πνεῦμα	τὸ πνεῦμα τὸ ἅγιον
καταβαῖνον		σωματικῷ εἴδει
ὡσεὶ περιστερὰν	ὡς περιστερὰν	ὡς περιστερὰν
ἐρχόμενον ἐπ' αὐτόν.	καταβαῖνον εἰς αὐτόν.	ἐπ' αὐτόν,
17 Καὶ ἰδοὺ φωνὴ	11 Καὶ φωνὴ ἐγένετο	καὶ φωνὴν
ἐκ τῶν οὐρανῶν	ἐκ τῶν οὐρανῶν	ἐξ οὐρανοῦ γενέσθαι
λέγουσα Οὗτός ἐστιν	Σὺ εἶ	(λέγουσαν) Σὺ εἶ
ὁ υἱός μου ὁ ἀγαπητός,	ὁ υἱός μου ὁ ἀγαπητός,	ὁ υἱός μου ὁ ἀγαπητός,
ἐν ᾧ εὐδόκησα.	ἐν σοὶ εὐδόκησα.	ἐν σοὶ εὐδόκησα.

SECTION IV.

The Temptation of our Lord.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.
13 Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ σατανου, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

SECTION III.

The Baptism of Jesus.

Matthew III.	Mark I.	Luke III.
		[21] Now when all the
		people were baptized,
	[9] And it came to pass	it came to pass
	in those days, that	
[13] Then cometh Jesus	Jesus came	that Jesus also
from Galilee to Jordan	from Nazareth of Galilee,	
unto John, to be baptized	and was baptized of John	being baptized,
of him.	in Jordan.	
14-15 peculiar to Matt.		and praying,
[16] And Jesus, when he	[10] And	
was baptized,		
went up straightway	straightway coming up	
out of the water: and, lo,	out of the water, he saw	
the heavens were *opened*	the heavens opened,	the heaven was *opened*,
unto him, and he saw	and	[22] And
the Spirit of God	the Spirit	the Holy *Ghost*
descending like a dove,	like a dove, descending	descended in a bodily shape
		like a dove
and lighting upon him:	upon him;	*upon* him,
[17] And lo a voice	[11] And there came a voice	and a voice came
from heaven, saying,	from heaven, saying,	from heaven, which said,
This is my beloved Son,	Thou art my beloved Son,	Thou art my beloved Son;
in whom I am well pleased.	in whom I am well pleased.	in thee I am well pleased.

SECTION IV.

The Temptation of our Lord.

[12] And immediately the Spirit driveth him into the wilderness.

[13] And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

SECTION V.

Jesus returns to Galilee.

Matthew IV.	Mark I.	Luke.
12 Ἀκούσας δὲ	14 Καὶ μετὰ τὸ	
ὅτι Ἰωάννης παρεδόθη,	παραδοθῆναι τὸν Ἰωάννην	
ἀνεχώρησεν	ἦλθεν ὁ Ἰησοῦς	
εἰς τὴν Γαλιλαίαν.	εἰς τὴν Γαλιλαίαν,	
13 to 16 peculiar to Matt.		
17 Ἀπὸ τότε ἤρξατο		
ὁ Ἰησοῦς κηρύσσειν	κηρύσσων	
	τὸ εὐαγγέλιον τοῦ Θεοῦ,	
καὶ λέγειν	15 Λέγων	
Μετανοεῖτε·	ὅτι πεπλήρωται ὁ καιρὸς	
ἤγγικεν γὰρ ἡ βασιλεία	καὶ ἔγγικεν ἡ βασιλεία	
τῶν οὐρανῶν.	τοῦ Θεοῦ·	
	μετανοεῖτε καὶ	
	πιστεύετε ἐν τῷ εὐαγγελίῳ.	

SECTION VI.

The Galilean Fishermen called.

Matthew	Mark	Luke
18 Περιπατῶν δὲ	16 Καὶ παράγων	
παρὰ τὴν θάλασσαν	παρὰ τὴν θάλασσαν	
τῆς Γαλιλαίας	τῆς Γαλιλαίας	
εἶδεν δύο ἀδελφούς,	εἶδεν	
Σίμωνα	Σίμωνα	
τὸν λεγόμενον Πετρον		
καὶ Ἀνδρέαν τὸν ἀδελφον	καὶ Ἀνδρέαν τὸν ἀδελφὸν	
αὐτοῦ,	Σίμωνος	
βάλλοντας ἀμφίβληστρον	ἀμφιβάλλοντες	
εἰς τὴν θάλασσαν·	ἐν τῇ θαλάσσῃ.	
ἦσαν γὰρ ἁλιεῖς.	ἦσαν γὰρ ἁλιεῖς.	
19 Καὶ λέγει αὐτοῖς	17 Καὶ εἶπεν αὐτοῖς	
	ὁ Ἰησοῦς	
Δεῦτε ὀπίσω μου,	Δεῦτε ὀπίσω μου,	
καὶ ποιήσω ὑμᾶς	καὶ ποιήσω ὑμᾶς γενέσθαι	
ἁλιεῖς ἀνθρώπων.	ἁλιεῖς ανθρώπων.	
20 Οἱ δὲ εὐθέως	18 Καὶ εὐθέως	
ἀφέντες τὰ δίκτυα	ἀφέντες τὰ δίκτυα	
ἠκολούθησαν αὐτῷ.	ἠκολούθησαν αὐτῷ.	
21 Καὶ προβὰς ἐκεῖθεν	19 Καὶ προβὰς ὀλίγον	

SECTION V.

Jesus returns to Galilee.

Matthew IV.	Mark I.	Luke.
12 Now when	14 Now after that	
Jesus had heard that		
John was cast into prison,	John was put into prison,	
he departed into Galilee.	Jesus came into Galilee,	
13-16 peculiar to Matt.		
17 From that time Jesus		
began to preach,	preaching the gospel	
	of the kingdom of God,	
and to say, Repent :	15 And saying,	
	The time is fulfilled,	
for the kingdom of heaven	and the kingdom of God	
is at hand.	is at hand :	
	repent ye,	
	and believe the gospel.	

SECTION VI.

The Galilean Fishermen called.

Matthew IV.	Mark I.	Luke.
18 And Jesus, walking	16 Now as he walked	
by the sea of Galilee,	by the sea of Galilee,	
saw two brethren,	he saw	
Simon called Peter,	Simon	
and Andrew his brother,	and Andrew his brother,	
casting a net into the	casting a net into the	
sea : for they were fishers.	sea : for they were fishers.	
19 And he saith unto	17 And Jesus said unto	
them, *Follow me*,	them, Come ye after me,	
and I will make you	and I will make you	
fishers of men.	to become fishers of men.	
20 *And* they straightway	18 And straightway they	
left their nets	forsook their nets,	
and followed him.	and followed him.	
21 And going on	19 And when he had gone	
from thence,	a little farther thence,	

Matthew IV. 21.	Mark I. 19.	Luke IV.
εἶδεν ἄλλους δύο ἀδελφούς,	εἶδεν	
Ἰάκωβον τὸν τοῦ Ζεβεδαίου	Ἰάκωβον τὸν τοῦ Ζεβεδαίου	
καὶ Ἰωάννην	καὶ Ἰωάννην	
τὸν ἀδελφὸν αὐτοῦ,	τὸν ἀδελφὸν αὐτοῦ,	
ἐν τῷ πλοίῳ	καὶ αὐτοὺς ἐν τῷ πλοίῳ	
μετὰ Ζεβεδαίου τοῦ πατρὸς		
αὐτῶν, καταρτίζοντας	καταρτίζοντας	
τὰ δίκτυα αὐτῶν·	τὰ δίκτυα,	
καὶ	20 Καὶ εὐθὺς	
ἐκάλεσεν αὐτούς.	ἐκάλεσεν αὐτούς.	
22 Οἱ δὲ εὐθέως		
ἀφέντες τὸ πλοῖον	καὶ ἀφέντες	
καὶ τὸν πατέρα αὐτῶν	τὸν πατέρα αὐτῶν Ζεβεδαῖον	
	ἐν τῷ πλοίῳ	
	μετὰ τῶν μισθωτῶν	
ἠκολούθησαν αὐτῷ.	ἀπῆλθον ὀπίσω αὐτοῦ·	

SECTION VII.

Cure of a Demoniac at Capernaum.

	21 Καὶ εἰσπορεύονται	31 Καὶ κατῆλθεν
	εἰς Καπερναούμ·	εἰς Καφαρναοὺμ
		πόλιν τῆς Γαλιλαίας,
	καὶ εὐθέως τοῖς σάββασιν	
	ἐδίδασκεν	καὶ ἦν διδάσκων αὐτοὺς
	εἰς τὴν συναγωγήν.	ἐν τοῖς σάββασιν·
See vii. 28.	22 Καὶ ἐξεπλήσσοντο	32 Καὶ ἐξεπλήσσοντο
	ἐπὶ τῇ διδαχῇ αὐτοῦ,	ἐπὶ τῇ διδαχῇ αὐτοῦ·
	ἦν γὰρ διδάσκων αὐτοὺς	
	ὡς ἐξουσίαν ἔχων	ὅτι ἐν ἐξουσίᾳ
		ἦν ὁ λόγος αὐτοῦ.
	καὶ οὐχ ὡς οἱ γραμματεῖς.	
	23 Καὶ εὐθὺς ἦν ἐν τῇ	33 Καὶ ἐν τῇ
	συναγωγῇ αὐτῶν ἄνθρωπος	συναγωγῇ ἦν ἄνθρωπος
	ἐν πνεύματι	ἔχων πνεῦμα δαιμονίου
	ἀκαθάρτῳ,	ἀκαθάρτου,
	24 Καὶ ἀνέκραξεν, λέγων	34 Καὶ ἀνέκραξεν
		φωνῇ μεγάλῃ
	(Ἔα.) Τί ἡμῖν καὶ σοί;	Ἔα. Τί ἡμῖν καὶ σοί;
	Ἰησοῦ Ναζαρηνέ	Ἰησοῦ Ναζαρηνέ

Matthew IV. 21.	Mark I. 19.	Luke IV.
he saw other two brethren,	he saw	
James the son of Zebedee,	James the son of Zebedee,	
and John his brother,	and John his brother,	
in *a* ship	who also were in the ship,	
with Zebedee their father,		
mending their nets ;	mending their nets.	
and	20 And straightway	
he called them.	he called them :	
22 *And* they immediately	and they	
left the ship and their	left their father Zebedee	
father,	in the ship	
	with the hired servants,	
and followed him.	and went after him.	

SECTION VII.

Cure of a Demoniac at Capernaum.

	21 And they went into	31 And came down to
	Capernaum ;	Capernaum,
		a city of Galilee,
	and straightway	and taught them
	on the Sabbath-day he	on the Sabbath-days.
	entered into the synagogue,	
	and taught.	
	22 And they were asto-	32 And they were asto-
	nished at his doctrine :	nished at his doctrine :
	for he taught them	for his word
	as one that had authority,	was with power.
	and not as the scribes.	
	23 And there was in	33 And in
	their synagogue	the synagogue there was
	a man with an	a man which had a
	unclean spirit ;	spirit of an unclean devil,
	and he cried out,	and cried out
		with a loud voice,
	24 Saying, Let us alone ;	34 Saying, Let us alone ;
	what have we to do with	what have we to do with
	thee,	thee,
	thou Jesus of Nazareth ?	thou Jesus of Nazareth ?

Matthew VIII.	Mark I. 24.	Luke IV. 34.
	ἦλθες ἀπολέσαι ἡμᾶς	ἦλθες ἀπολέσαι ἡμᾶς
	οἴδαμέν σε τίς εἶ,	οἶδά σε τίς εἶ,
	ὁ ἅγιος τοῦ Θεοῦ.	ὁ ἅγιος τοῦ Θεοῦ.
	25 Καὶ ἐπιτίμησεν αὐτῷ	35 Καὶ ἐπετίμησεν αὐτῷ
	ὁ Ἰησοῦς λέγων	ὁ Ἰησοῦς λέγων
	Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ.	Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ.
	26 Καὶ σπαράξαν αὐτὸν	Καὶ ῥῖψαν αὐτὸν
	τὸ πνεῦμα τὸ ἀκάθαρτον	τὸ δαιμόνιον
		εἰς τὸ μέσον
	καὶ φωνῆσεν φωνῇ μεγάλη	
	ἐξῆλθεν ἐξ αὐτοῦ.	ἐξῆλθεν ἀπ' αὐτοῦ,
		μηδὲν βλάψαν αὐτόν.
	27 Καὶ ἐθαμβήθησαν	36 Καὶ ἐγένετο θάμβος
	ἅπαντες, ὥστε συνζητεῖν	ἐπὶ πάντας, καὶ συνελάλουν
	πρὸς ἑαυτοὺς λέγοντας	πρὸς ἀλλήλους λέγοντες
	Τίς ἐστιν τοῦτο; διδαχὴ και-νὴ κατ' ἐξουσίαν· καὶ τοῖς	Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει
	πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει,	ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν
	καὶ ὑπακούουσιν αὐτῷ;	Καὶ ἐξέρχονται;
	28 Καὶ ἐξῆλθεν ἡ ἀκοὴ	37 Καὶ ἐξεπορεύετο ἦχος
	αὐτοῦ εὐθὺς εἰς ὅλην	περὶ αὐτοῦ εἰς πάντα
	τὴν περίχωρον τῆς Γαλι-λαίας.	τόπον τῆς περιχώρου.

SECTION VIII.

Cure of Peter's Wife's Mother.

	29 Καὶ εὐθὺς ἐκ τῆς	38 Ἀναστὰς δὲ ἀπὸ τῆς
	συναγωγῆς ἐξελθόντες	συναγωγῆς
14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς	ἦλθον εἰς	εἰσῆλθεν εἰς
τὴν οἰκίαν Πέτρου	τὴν οἰκίαν Σίμωνος	τὴν οἰκίαν Σίμωνος.
	καὶ Ἀνδρέου	
	μετὰ Ἰακώβου καὶ Ἰωάννου.	
εἶδεν τὴν πενθερὰν αὐτοῦ	30 Ἡ δὲ πενθερὰ	Πενθερὰ δὲ τοῦ
αὐτο βεβλημένην	Σίμωνος κατέκειτο	Σίμωνος ἦν συνεχομένη
καὶ πυρέσσουσαν.	πυρέσσουσα,	πυρετῷ μεγάλῳ,
	καὶ εὐθὺς λέγουσιν αὐτῷ	καὶ ἠρώτησαν αὐτὸν
	περὶ αὐτῆς.	περὶ αὐτῆς.
15 Καὶ	31 Καὶ προσελθὼν	39 Καὶ
	ἤγειρεν αὐτὴν	ἐπιστὰς ἐπάνω αὐτῆς

MATTHEW VIII.	MARK I. 24.	LUKE IV. 34.
	art thou come to destroy us?	art thou come to destroy us?
	I know thee who thou art,	I know thee who thou art,
	the Holy One of God.	the Holy One of God.
	25 And Jesus rebuked him,	35 And Jesus rebuked him,
	saying, Hold thy peace,	saying, Hold thy peace,
	and come out of him.	and come out of him.
	26 And when	And when
	the unclean spirit	the devil
	had torn him,	had thrown him in the midst,
	and cried with a loud voice,	
	he came out of him.	he came out of him,
		and hurt him not.
	27 And they were all	36 And *they were all*
	amazed, insomuch	amazed,
	that they questioned	and spake
	among themselves, saying,	*among themselves*, saying,
	What thing is this?	What a word is this!
	What new doctrine is this?	
	for with authority	for with authority & power
	commandeth he even the	he commandeth the
	unclean spirits, and they do	unclean spirits, and they
	obey him.	come out.
	28 And immediately	37 And
	his fame spread abroad	the fame of him went out
	throughout all the region	into every place
	round about Galilee.	of the country round about.

SECTION VIII.

CURE OF PETER'S WIFE'S MOTHER.

14 And when	29 And forthwith when	38 And he arose
Jesus was come	they were come	
	out of the synagogue,	*out* of the synagogue,
	they entered	and entered
into Peter's house,	into the house of Simon	Simon's house.
	and Andrew,	
	with James and John.	
he saw	30 But	*And*
his wife's mother	Simon's wife's mother	Simon's wife's mother
laid, and sick of	lay sick of	was taken with
a fever.	a fever; and	a great fever; and
	anon they tell him of her.	they besought him for her.
15 And he	31 And he came and	39 And he stood over her,

Matthew VIII. 15.	Mark I. 31.	Luke IV. 39.
ἥψατο τῆς χειρὸς αὐτῆς,	κρατήσας τῆς χειρός·	ἐπετίμησεν τῷ πυρετῷ,
καὶ ἀφῆκεν αὐτὴν ὁ πυρετός·	καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως,	καὶ ἀφῆκεν αὐτήν·
καὶ ἠγέρθη,		παραχρῆμα δὲ ἀναστᾶσα
καὶ διηκόνει αὐτῷ.	καὶ διηκόνει αὐτοῖς.	διηκόνει αὐτοῖς.

SECTION IX.

Cures in the House of Peter.

16 Ὀψίας δὲ γενομένης	32 Ὀψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος,	40 Δύναντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις,
προσήνεγκαν αὐτῷ	ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας	ἤγαγον πρὸς αὐτόν·
δαιμονιζομένους πολλούς·	καὶ τοὺς δαιμονιζομένους· 33 Καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.	
		ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς
καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν.	34 Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλοις νόσοις, καὶ καὶ δαιμόνια πολλὰ ἐξέβαλεν,	ἐθεράπευσενεν αὐτούς. 41 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν,
		κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.
	καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.	Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

SECTION X.

Christ retires from Capernaum.

	35 Καὶ πρωῒ ἔννυχα λίαν ἀναστὰς	42 Γενομένης δὲ ἡμέρας
	ἐξῆλθεν καὶ ἀπῆλθεν	ἐξελθὼν ἐπορεύθη

Matthew VIII. 15.	Mark I. 31.	Luke IV. 39.
touched her hand,	took her by the hand,	
	and lifted her up ;	
and	and immediately	and rebuked the fever; and
the fever left her :	the fever left her,	it left her :
and she arose, and	and she	and immediately she arose,
ministered unto them.	ministered unto them.	and ministered unto them.

SECTION IX.

Cures in the House of Peter.

16 *When the even* was come,	32 And at even,	40 Now,
	when the sun did set,	when the sun was setting,
they *brought unto* him	they brought unto him	
	all that were diseased,	all they that had any sick
many that	and them that	with divers diseases
were possessed with devils ;	were possessed with devils.	
	33 And all the city was ga-	
	thered together at the door.	
		brought them unto him ;
and he cast out the spirits		and he laid his hands on
with his word,		every one of them,
and healed all	34 And he healed many	and healed them.
that were sick.	that were sick	
	of divers diseases,	
	and cast out many devils ;	41 And devils also came
		out of many, crying out,
		and saying,
		Thou art Christ, the Son
		of God. And he, rebuking
	and suffered not the devils	them, suffered them not to
	to speak, because they knew	speak: for they knew that
	him.	he was Christ.

SECTION X.

Christ retires from Capernaum.

	35 And in the morning,	42 And when it was day,
	rising up a great while	
	before day, he went out,	
	and departed	he departed, and went

Matthew VIII.	Mark I. 35.	Luke IV. 42.
	εἰς ἔρημον τόπον	εἰς ἔρημον τόπον,
	κἀκεῖ προσηύχετο.	
	36 Καὶ κατεδίωξαν αὐτὸν	
	Σίμων καὶ οἱ μετ' αὐτοῦ,	
	37 Καὶ εὗρον αὐτὸν	
	καὶ λέγουσιν αὐτῷ	καὶ
	ὅτι πάντες ζητοῦσίν σε.	οἱ ὄχλοι ἐπεζήτουν αὐτόν·
		καὶ ἦλθον ἕως αὐτοῦ, καὶ
		κατεῖχον αὐτὸν τοῦ μὴ πορ-
		εύεσθαι ἀπ' αὐτῶν.
	38 Καὶ λέγει αὐτοῖς	43 Ὁ δὲ εἶπεν πρὸς αὐτοὺς
	Ἄγωμεν ἀλλαχοῦ εἰς	
	τὰς ἐχομένας κωμοπόλεις,	ὅτι καὶ ταῖς ἑτέραις πόλεσιν
	ἵνα κἀκεῖ κηρύξω·	εὐαγγελίσασθαί με δεῖ
		τὴν βασιλείαν τοῦ Θεοῦ,
	εἰς τοῦτο γὰρ ἐξῆλθον.	ὅτι ἐπὶ τοῦτο ἀπεστάλην.
	39 Καὶ ἦν κηρύσσων	44 Καὶ ἦν κηρύσσων
	εἰς τὰς συναγωγὰς αὐτῶν	εἰς τὰς συναγωγὰς
	εἰς ὅλην τὴν Γαλιλαίαν	τῆς Γαλιλαίας.
	καὶ τὰ δαιμόνια ἐκβάλλων.	

SECTION XI.

The Leper cleansed.

2 Καὶ ἰδοὺ	40 Καὶ ἔρχεται πρὸς αὐτὸν	Chap. V. 12 Καὶ ἰδοὺ
λεπρὸς	λεπρός,	ἀνὴρ πλήρης λέπρας·
προσελθὼν	παρακαλῶν αὐτὸν	καὶ ἰδὼν τὸν Ἰησοῦν,
προσεκύνει αὐτῷ	(καὶ γονυπετῶν αὐτὸν)	πεσὼν ἐπὶ πρόσωπον
λέγων Κύριε,	λέγων αὐτῷ ὅτι	ἐδεήθη αὐτοῦ λέγων Κύριε,
ἐὰν θέλῃς, δύνασαί με	ἐὰν θέλῃς δύνασαί με	ἐὰν θέλῃς, δύνασαί με
καθαρίσαι.	καθαρίσαι.	καθαρίσαι.
3 Καὶ	41 Καὶ σπλαγχνισθεὶς	13 Καὶ
ἐκτείνας τὴν χεῖρα	ἐκτείνας τὴν χεῖρα αὐτοῦ	ἐκτείνας τὴν χεῖρα
ἥψατο αὐτοῦ (ὁ Ἰησοῦς)	ἥψατο (αὐτοῦ) καὶ λέγει	ἥψατο αὐτοῦ εἰπών
λέγων		
Θέλω, καθαρίσθητι·	αὐτῷ Θέλω, καθαρίσθητι.	Θέλω, καθαρίσθητι.
καὶ εὐθέως	42 Καὶ εὐθὺς	καὶ εὐθέως
ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.	ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα,	ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.
	καὶ ἐκαθαρίσθη.	

Matthew VIII.	Mark I. 35.	Luke IV. 42.
	into a solitary place, and there prayed.	into a *desert* place ;
	36 And Simon, and they that were with him, followed after him.	
	37 And when they had found him, they said unto him, All men seek for thee.	and the people sought him, and came unto him, and stayed him, that he should not depart from them.
	38 And he said unto them, Let us go into the next towns, that	43 *And he said unto* them,
	I may preach	I *must preach* the kingdom of God
	there also :	to other cities also :
	for therefore came I forth.	for therefore am I sent.
	39 And he preached in their synagogues throughout all Galilee, and cast out devils.	44 And he preached in the synagogues of Galilee.

SECTION XI.

The Leper Cleansed.

2 And behold, there came a leper, and	40 And there came a leper to him, beseeching him, and	Chap. V. 12 Behold a man full of leprosy, who seeing Jesus
worshipped him,	kneeling down to him, and	fell on his face, and besought him,
saying, Lord, if thou wilt, thou canst make me clean.	saying unto him, If thou wilt, thou canst make me clean.	saying, Lord, if thou wilt, thou canst make me clean.
3 And Jesus	41 And Jesus, moved with compassion,	13 And he
put forth *his* hand, and touched him, saying, I will, be thou clean ;	put forth his hand, and touched him, & said unto him, I will ; be thou clean.	put forth *his* hand, and touched him, saying, I will ; be thou clean.
and immediately his leprosy was cleansed.	42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.	And immediately *the leprosy departed* from him.

Matthew VIII. 4.	Mark I. 43.	Luke V. 14.
	43 Καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,	
4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον	44 Καὶ λέγει αὐτῷ Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον	14 Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν
τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς.	τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς.	τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς.
	45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον,	15 Διήρχετο δὲ μᾶλλον ὁ λόγ- ος περὶ αὐτοῦ, καὶ συνήρ- χοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι (ὑπ' αὐτοῦ) ἀπο τῶν ασθενῶν αὐτῶν·
	ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω ἐπ' ἐρήμοις τόποις ην· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.	16 Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

SECTION XII.

The Paralytic Person cured.

Matthew IX.	Mark II.	Luke V.
1 Καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.	1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν,	17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
	ἠκούσθη ὅτι εἰς οἶκον ἐστιν. 2 Καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. See v. 6.	 καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρι- σαῖοι

Matthew VIII. 4.	Mark I. 43.	Luke V. 14.
4 And Jesus	43 And he straitly charged him, and forthwith sent him away;	14 And he charged him to
saith unto him, See thou tell no man;	44 And saith unto him, See thou say nothing to any man:	tell no man:
but go thy way,	but go thy way,	but go, and
shew thyself to the priest,	shew thyself to the priest,	shew thyself to the priest,
and offer the gift *that* Moses	and offer for thy cleansing those things which Moses	and offer for thy cleansing, according as Moses
commanded for a testimony unto them.	commanded, for a testimony unto them.	commanded, for a testimony unto them.
	45 But he went out, and began to publish it much, and to blaze abroad the matter,	15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.
	insomuch that Jesus would no more openly enter into the city,	16 And he
	but was without in desert places:	withdrew himself into the *wilderness*, and prayed.
	and they came to him from every quarter.	

SECTION XII.

The Paralytic Person cured.

Matthew IX.	Mark II.	Luke V.
1 And came into his own city.	1 And again he entered into Capernaum	17 And it came to pass
	after some days;	on a certain day,
	and it was noised that he was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them.	as he was teaching,
	See v. 6.	that there were Pharisees

Matthew IX. 2.	Mark II. 3.	Luke V. 17.
		καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.
2 Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον.	3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων.	18 Καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγ- κεῖν καὶ θεῖναι ἐνώπιον αὐ- τοῦ.
	4 Καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον,	19 Καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα
	ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν κράβατον ὅπου ὁ παραλυτικὸς κατέκειτο.	
		διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.
καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον· ἀφέωνταί σου αἱ ἁμαρτίαι.	5 Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον, ἀφέωνταί σου αἱ ἁμαρτίαι.	20 Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν Ἄνθρωπε, ἀφέωνταί σου αἱ ἁμαρτίαι σου.
3 Καὶ ἰδού τινὲς τῶν γραμματέων	6 Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ	See v. 17.
εἶπον ἐν ἑαυτοῖς	διαλογιζόμενοι ἐν ταῖς καρδίας αὐτῶν	21 Καὶ ἤρξαντο διαλογίζεσθαι
		οἱ γραμματεῖς καὶ οἱ Φαρι- σαῖοι λέγοντες
Οὗτος βλασφημεῖ.	7 Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ Θεός;	Τί ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ Θεός;
4 Καὶ ἰδὼν ὁ Ἰησοῦς	8 Καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ	22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς
τὰς ἐνθυμήσεις αὐτῶν εἶπεν Ἵνα τί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίας ὑμῶν;	διαλογίζονται ἐν ἑαυτοῖς, λέγει αὐτοῖς Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίας ὑμῶν;	τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

Matthew IX. 2.	Mark II. 3.	Luke V. 17.
		and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them.
2 And behold they brought to him a *man* sick of the palsy, lying on a bed.	3 And they come unto him bringing one sick of the palsy, which was borne of four.	18 And behold men brought in a bed a man which was taken with a palsy.
		And they sought means to bring him in and to lay him before them.
	4 And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay.	19 And when they could not find by what way they might bring him in because of the multitude, they went upon the house top, and let him down
		through the tiling, with his couch, into the midst before Jesus.
And Jesus *seeing* their faith, *said* unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.	5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.	20 *And* when he saw their faith, he *said unto* him, Man, thy sins *are* forgiven thee.
3 And behold, certain of the Scribes said within themselves,	6 But there were certain of the Scribes sitting there, and reasoning in their hearts:	21 And the Scribes and the Pharisees began to reason, saying,
This man blasphemeth.	7 Why doth this man thus speak blasphemies? Who can forgive sins but God only?	Who is this which speaketh blasphemies? Who can forgive sins but God alone?
4 And Jesus knowing their thoughts, *said*,	8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them,	22 But when Jesus perceived their thoughts, he, answering, *said* unto them,
Wherefore think ye evil in your hearts?	Why reason ye these things in your hearts?	What reason ye in your hearts?

Matthew IX. 5.	Mark II. 9.	Luke V. 23.
5 Τί γάρ ἐστιν εὐκοπώτερον,	9 Τί ἐστιν εὐκοπώτερον,	23 Τί ἐστιν εὐκοπώτερον,
εἰπεῖν	εἰπεῖν τῷ παραλυτικῷ	εἰπεῖν
Ἀφέωνταί σου αἱ ἁμαρτίαι,	Ἀφέωνταί σου αἱ ἁμαρτίαι,	Ἀφέωνταί σοι αἱ ἁμαρτίαι
ἢ εἰπεῖν Ἔγειρε	ἢ εἰπεῖν Ἐγείρου	σου, ἢ εἰπεῖν Ἔγειρε
	ἆρον τὸν κράββατόν σου	
καὶ περιπάτει;	καὶ περιπάτει;	καὶ περιπάτει;
6 Ἵνα δὲ εἰδῆτε ὅτι	10 Ἵνα δὲ εἰδῆτε ὅτι	24 Ἵνα δὲ εἰδῆτε ὅτι
ἐξουσίαν ἔχει	ἐξουσίαν ἔχει	
ὁ υἱὸς τοῦ ἀνθρώπου	ὁ υἱὸς τοῦ ἀνθρώπου	ὁ υἱὸς τοῦ ἀνθρώπου
		ἐξουσίαν ἔχει
ἐπὶ τῆς γῆς ἀφιέναι	ἀφιέναι ἐπὶ τῆς γῆς	ἐπὶ τῆς γῆς ἀφιέναι
ἁμαρτίας, τότε λέγει	ἁμαρτίας, λέγει	ἁμαρτίας, εἶπεν
τῷ παραλυτικῷ	τῷ παραλυτικῷ	τῷ παραλελυμένῳ
Ἐγερθεὶς ἆρόν	11 Σοὶ λέγω, ἔγειρε ἆρον	Σοὶ λέγω, ἔγειρε καὶ ἄρας
σου τὴν κλίνην καὶ	τὸν κράββαττόν σου καὶ	τὸ κλινίδιόν σου
ὕπαγε εἰς τὸν οἶκόν σου.	ὕπαγε εἰς τὸν οἶκόν σου.	πορεύου εἰς τὸν οἶκόν σου.
7 Καὶ ἐγερθεὶς	12 Καὶ ἠγέρθη καὶ εὐθὺς	25 Καὶ παραχρῆμα ἀναστὰς
		ἐνώπιον αὐτῶν,
	ἄρας τὸν κράββαττον	ἄρας ἐφ' ὃ κατέκειτο,
ἀπῆλθεν	ἐξῆλθεν ἐναντίον πάντων,	ἀπῆλθεν
εἰς τὸν οἶκον αὐτοῦ.		εἰς τὸν οἶκον αὐτοῦ
		δοξάζων τὸν Θεόν.
8 Ἰδόντες δὲ οἱ ὄχλοι	ὥστε	26 Καὶ
ἐφοβήθησαν	ἐξίστασθαι πάντας	ἔκστασις ἔλαβεν ἅπαντας
καὶ ἐδόξασαν τὸν Θεὸν	καὶ δοξάσαν τὸν Θεὸν	καὶ ἐδόξαζον τὸν Θεόν,
τὸν δόντα ἐξουσίαν		
τοιαύτην τοῖς ἀνθρώποις.		
		καὶ ἐπλήσθησαν φόβου
	λέγοντας ὅτι	λέγοντες ὅτι
	οὕτως οὐδέποτε εἴδομεν.	εἴδομεν παράδοξα σήμερον.

SECTION XIII.

The Call of Matthew.

	13 Καὶ ἐξῆλθεν πάλιν	27 Καὶ μετὰ ταῦτα ἐξῆλθεν
	παρὰ τὴν θάλασσαν· καὶ πᾶς	
	ὁ ὄχλος ἤρχετο πρὸς αὐτόν,	
	καὶ ἐδίδασκεν αὐτούς.	
9 Καὶ παράγων ἐκεῖθεν	14 Καὶ παράγων	καὶ
ὁ Ἰησοῦς εἶδεν ἄνθρωπον	εἶδεν	ἐθεάσατο τελώνην
	Λευὶν τὸν τοῦ Ἀλφαίου	ὀνόματι Λευὶν
καθήμενον ἐπὶ τὸ τελώνιον,	καθήμενον ἐπὶ τὸ τελώνιον,	καθήμενον ἐπὶ τὸ τελώνιον,
Ματθαῖον λεγόμενον,		

Matthew IX. 5.	Mark II. 9.	Luke V. 23.
5 For whether is easier to	9 Whether is it easier to say	23 Whether is easier to say,
say	to the sick of the palsy,	
Thy sins be forgiven thee,	Thy sins be forgiven thee,	Thy sins be forgiven thee,
or to say, *Arise*	or to say, Arise,	or to say, Rise up
	and take up thy bed,	
and walk?	and walk?	and walk?
6 But that ye may know	10 But that ye may know	24 But that ye may know
that the Son of man	that the Son of man	that the Son of man
hath power on earth	hath power on earth	hath power upon earth
to forgive sins;	to forgive sins,	to forgive sins,
then saith he to the sick	he saith to the sick	he said unto *the sick*
of the palsy,	of the palsy,	of the palsy,
Arise,	11 I say unto thee, Arise,	I say unto thee, Arise,
take up thy *bed*, and	and take up thy bed, and	and *take up* thy couch, and
go into thine house.	go thy way into thine house.	go unto thine house.
7 And	12 And immediately	25 And immediately
he arose	he arose,	he rose up before them, and
	took up the bed,	took up that whereon he lay,
and departed to his house.	and went forth	and departed to his own
	before them all;	house, glorifying God.
8 But when the multitudes	insomuch that	26 And
saw it, they marvelled	they were all amazed,	*they were all amazed*,
and glorified God.	and glorified God,	and they glorified God,
		and were filled with fear,
	saying, We never saw it	saying, We have seen
	on this fashion.	strange things to-day.

SECTION XIII.

The Call of Matthew.

	13 And he went forth again	27 And after these things
	by the sea-side; and all the	
	multitude resorted unto	
	him, and he taught them.	
9 And as Jesus *passed forth*	14 And as he passed by	he went forth
from thence he saw	he saw	and saw
a man named Matthew	Levi, the son of Alpheus,	a publican named Levi
sitting at the receipt of	sitting at the receipt of	sitting at the receipt of
custom;	custom,	custom;

Matthew IX. 9.	Mark II. 14.	Luke V. 27.
καὶ λέγει αὐτῷ Ἀκολούθει μοι.	καὶ λέγει αὐτῷ Ἀκολούθει μοι.	καὶ εἶπεν αὐτῷ Ἀκολούθει μοι. 28 Καὶ καταλιπὼν ἅπαντα
καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	ἀναστὰς ἠκολούθει αὐτῷ.

SECTION XIV.

Matthew's Feast.

		29 Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ
10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες	15 Καὶ γίνεται ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ	ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς καὶ ἄλλων
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.	συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολ- ούθησαν αὐτῷ.	οἳ ησαν μετ' αὐτῶν κατακείμενοι.
11 Καὶ ἰδόντες οἱ Φαρισαῖοι	16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες	30 Καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν
	αὐτὸν ἐσθίοντα μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν,	
ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;	ἔλεγον τοῖς μαθηταῖς αὐτοῦ Ὅτι μετὰ τῶν ἁμαρτωλῶν καὶ τῶν τελωνῶν ἐσθίει καὶ πίνει;	πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες Διὰ τί μετὰ τῶν τελωνῶν (καὶ ἁμαρτωλῶν) ἐσθίετε καὶ πίνετε;
12 Ὁ δὲ ἀκούσας εἶπεν Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες.	17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες·	31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·
13 Πορευθέντες δὲ μάθετε τί ἐστιν Ἔλεος θέλω καὶ οὐ θυσίαν.		
οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλ' ἁμαρτωλούς. (εἰς μετάνοιαν.)	οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς (εἰς μετάνοιαν.) 18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου	32 Οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

Matthew IX. 9.	Mark II. 14.	Luke V. 27.
and he saith unto him,	and said unto him,	and he *said* unto him,
Follow me.	Follow me.	Follow me.
And he	And he	28 And he left all,
arose and followed him.	arose and followed him.	rose up, and followed him.

SECTION XIV.

Matthew's Feast.

		29 And Levi made him a
		great feast
10 And it came to pass	15 And it came to pass	
as Jesus sat at meat	that as Jesus sat at meat	
in the house,	in his house,	in his own house, and
behold, many	many	there was a great company
publicans and sinners	publicans and sinners	of publicans and of others
came and sat down	sat also together	that sat down
with him and his disciples.	with Jesus and his disciples,	with them.
	for there were many, and	
	they followed him.	
11 And when	16 And when	30 But
the Pharisees	the Scribes and Pharisees	their Scribes and Pharisees
saw it,	saw him eat	
	with publicans and sinners,	
		murmured against his
they said unto his disciples,	they said unto his disciples,	disciples, saying,
Why eateth your Master	How is it that he eateth	Why do ye eat
with publicans	and drinketh with publicans	and drink with publicans
and sinners?	and sinners?	and sinners?
12 But when Jesus heard that	17 When Jesus heard it,	31 And Jesus,
he *said* unto them,	he saith unto them,	answering, said unto them,
They that be whole	They that are whole	They that are *whole*
need not a physician,	have no need of the physi-	need not *a* physician,
	cian,	
but they that are sick.	but they that are sick.	but they that are sick.
13 But go ye and learn		
what that meaneth.		
I will have mercy, and		
not sacrifice; for		
I am not come to call	I came not to call	32 *I came not* to call
the righteous, but	the righteous, but	the righteous, but
sinners to repentance.	sinners to repentance.	sinners to repentance.
	18 And the disciples of John	

Matthew IX. 14.	Mark II. 18.	Luke V. 33.
	καὶ οἱ Φαρισαῖοι	
	νηστεύοντες,	
14 Τότε προσέρχονται αὐτῷ	καὶ ἔρχονται	
οἱ μαθηταὶ Ἰωάννου		
λέγοντες Διὰ τί	καὶ λέγουσιν αὐτῷ Διὰ τί	33 Οἱ δὲ εἶπαν πρὸς αὐτόν
ἡμεῖς	οἱ μαθηταὶ Ἰωάννου καὶ	Οἱ μαθηταὶ Ἰωάννου
καὶ οἱ Φαρισαῖοι	οἱ μαθηταὶ τῶν Φαρισαίων	
νηστεύομεν πολλά,	νηστεύουσιν,	νηστεύουσιν
		πυκνὰ καὶ δεήσεις ποιοῦντο,
		ὁμοίως καὶ οἱ τῶν Φαρι-
οἱ δὲ μαθηταί σου	οἱ δὲ σοὶ μαθηταὶ	σαίων, οἱ δὲ σοὶ
οὐ νηστεύουσιν;	οὐ νηστεύουσιν;	ἐσθίουσιν καὶ πίνουσιν.
15 Καὶ εἶπεν αὐτοῖς	19 Καὶ εἶπεν αὐτοῖς	34 Ὁ δὲ εἶπεν πρὸς αὐτούς
ὁ Ἰησοῦς Μὴ δύνανται	ὁ Ἰησοῦς Μὴ δύνανται	Μὴ δύνασθε
οἱ υἱοὶ τοῦ νυμφῶνος	οἱ υἱοὶ τοῦ νυμφῶνος	τοὺς υἱοὺς τοῦ νυμφῶνος,
πενθεῖν ἐφ' ὅσον	ἐν ᾧ	ἐν ᾧ
μετ' αὐτῶν ἐστιν ὁ νυμφίος;	ὁ νυμφίος μετ' αὐτῶν ἐστιν	ὁ νυμφίος μετ' αὐτῶν ἐστίν,
	νηστεύειν; ὅσον χρόνον	ποιῆσαι νηστεύειν;
	ἔχουσιν τὸν νυμφίον μετ'	
	αὐτῶν, οὐ δύνανται νηστεύειν·	
Ἐλεύσονται δὲ ἡμέραι	20 Ἐλεύσονται δὲ ἡμέραι	35 Ἐλεύσονται δὲ ἡμέραι,
ὅταν ἀπαρθῇ ἀπ' αὐτῶν	ὅταν ἀπαρθῇ ἀπ' αὐτῶν,	καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν
ὁ νυμφίος,	ὁ νυμφίος,	ὁ νυμφίος,
καὶ τότε νηστεύσουσιν.	καὶ τότε νηστεύσουσιν	τότε νηστεύσουσιν
	ἐν ἐκείνῃ τῇ ἡμέρᾳ.	ἐν ἐκείναις ταῖς ἡμέραις.

SECTION XV.

The Parable of New and Old Clothes and Wine.

		36 Ἔλεγεν δὲ καὶ παραβολὴν
16 Οὐδεὶς δὲ ἐπιβάλλει	21 Οὐδεὶς	πρὸς αὐτοὺς ὅτι οὐδεὶς
ἐπίβλημα ῥάκους ἀγνάφου	ἐπίβλημα ῥάκους ἀγνάφου	ἐπίβλημα ἀπὸ ἱματίου και-
		νοῦ
	ἐπιράπτει	σχίσας ἐπιβάλλει
ἐπὶ ἱματίῳ παλαιῷ·	ἐπὶ ἱμάτιον παλαιόν·	ἐπὶ ἱμάτιον παλαιόν·
	εἰ δὲ μή,	εἰ δὲ μήγε,
αἴρει γὰρ τὸ πλήρωμα αὐτοῦ	αἴρει ἀπ' αὐτοῦ τὸ πλήρωμα	
ἀπὸ τοῦ ἱματίου,	τὸ καινὸν τοῦ	καὶ τὸ καινὸν σχίσει καὶ τῷ
καὶ χεῖρον σχίσμα	παλαιοῦ, καὶ χεῖρον σχίσμα	παλαιῷ οὐ συμφωνήσει
γίνεται.	γίνεται.	τὸ ἀπὸ τοῦ καινοῦ.
17 Οὐδὲ βάλλουσιν οἶνον	22 Καὶ οὐδεὶς βάλλει οἶνον	37 Καὶ οὐδεὶς βάλλει οἶνον
νέον εἰς ἀσκοὺς παλαιούς·	νέον εἰς ἀσκοὺς παλαιούς·	νέον εἰς ἀσκοὺς παλαιούς·

Matthew IX. 14.	Mark II. 18.	Luke V. 33.
	and of the Pharisees used	
	to fast.	
14 Then came to him	And they come and	33 And they
the disciples of John,		
saying, Why do	say unto him, Why do	said unto him, Why do
we	the disciples of John	the disciples of John
and the Pharisees	and of the Pharisees	
fast oft,	fast,	fast often, and make pray-
		ers, and likewise the disci-
		ples of the Pharisees,
but thy disciples fast not?	but thy disciples fast not?	but thine eat and drink?
15 And Jesus said unto them,	19 And Jesus said unto them,	34 *And* he *said unto* them,
Can the children	Can the children	Can ye make the children
of the bride chamber	of the bride chamber	of the bride chamber
mourn as long as the	fast while the	fast while the
bridegroom is with them?	bridegroom is with them?	bridegroom is with them?
	As long as they have the	
	bridegroom with them, they	
	cannot fast.	
but the days will come	20 But the days will come	35 But the days will come
when the bridegroom	when the bridegroom	when the bridegroom
shall be taken from	shall be taken away from	shall be taken away from
them, and then shall they	them, and then shall they	them, and then shall they
fast.	fast in those days.	fast in *those days*.

SECTION XV.

The Parable of New and Old Clothes and Wine.

		36 And he spake also a
		parable unto them:
16 No man putteth	21 No man also seweth	No man putteth
a piece of new cloth	a piece of new cloth	a piece of a new garment
unto an old garment;	on an old garment;	upon an old;
for that which is put in	else the new piece	*if otherwise*, then both the
to fill it up taketh	that filled it up taketh away	new
from the garment, and	from the old, and	
the rent is made worse.	the rent is made worse.	maketh a rent, and the
		piece that was taken out of
		the new agreeth not with
		the old.
17 *Neither do men put*	22 And no man putteth	37 And no man putteth
new wine into old bottles.	new wine into old bottles,	new wine into old bottles,

Matthew IX. 17.

εἰ δὲ μήγε, ῥήγνυνται
οἱ ἀσκοί, καὶ ὁ οἶνος
ἐκχεῖται, καὶ
οἱ ἀσκοὶ ἀπολοῦνται·
ἀλλὰ βάλλουσιν οἶνον νέον
εἰς ἀσκοὺς καινούς,
καὶ ἀμφότεροι συντηροῦνται.

Mark II. 22.

εἰ δὲ μή, ῥήσσει ὁ οἶνος
(ὁ νέος) τοὺς ἀσκούς, καὶ
ὁ οἶνος (ἐκχεῖται καὶ)
ἀπόλλυται καὶ οἱ ἀσκοί.
(ἀλλὰ οἶνον νέον
εἰς ἀσκοὺς καινοὺς βλητέον.)

Luke V. 37.

εἰ δὲ μήγε, ῥήξει ὁ οἶνος
ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς
ἐκχυθήσεται καὶ
οἱ ἀσκοὶ ἀπολοῦνται·
38 Ἀλλὰ οἶνον νέον
εἰς ἀσκοὺς καινοὺς βλητέον.
(καὶ ἀμφότεροι συντηροῦν-
ται.)

SECTION XVI.

The Disciples pluck Ears of Corn on the Sabbath.

XII. 1 Ἐν ἐκείνῳ τῷ καιρῷ
ἐπορεύθη ὁ Ἰησοῦς
τοῖς σάββασιν
διὰ τῶν σπορίμων·
οἱ δὲ μαθηταὶ αὐτοῦ
ἐπείνασαν, καὶ ἤρξαντο
τίλλειν στάχυας καὶ
ἐσθίειν.
2 Οἱ δὲ Φαρισαῖοι ἰδόντες
εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί
σου ποιοῦσιν
ὃ οὐκ ἔξεστιν ποιεῖν
ἐν σαββάτῳ.
3 Ὁ δὲ εἶπεν
αὐτοῖς
Οὐκ ἀνέγνωτε
τί ἐποίησεν Δαυίδ, ὅτε
ἐπείνασεν
καὶ οἱ μετ' αὐτοῦ;
4 Πῶς εἰσῆλθεν εἰς τὸν
οἶκον τοῦ Θεοῦ

23 Καὶ ἐγένετο
παραπορεύεσθαι αὐτὸν
ἐν τοῖς σάββασιν
διὰ τῶν σπορίμων,
καὶ οἱ μαθηταὶ αὐτοῦ
ἤρξαντο ὁδὸν ποιεῖν
τίλλοντες τοὺς στάχυας.
24 Καὶ οἱ Φαρισαῖοι
ἔλεγον αὐτῷ Ἴδε
τί ποιοῦσιν τοῖς σάββασιν
ὃ οὐκ ἔξεστιν;
25 Καὶ αὐτὸς ἔλεγεν
αὐτοῖς
Οὐδέποτε ἀνέγνωτε
τί ἐποίησεν Δαυίδ, ὅτε
χρείαν ἔσχεν
καὶ ἐπείνασεν αὐτὸς
καὶ οἱ μετ' αὐτοῦ;
26 Πῶς εἰσῆλθεν εἰς τὸν
οἶκον τοῦ Θεοῦ
ἐπὶ Ἀβιάθαρ ἀρχιερέως

VI. 1 Ἐγένετο δὲ ἐν σαββάτῳ
(δευτερο πρώτῳ)
διαπορεύεσθαι αὐτὸν
διὰ τῶν σπορίμων,
καὶ ἔτιλλον
οἱ μαθητοὶ αὐτοῦ
τοὺς στάχυας καὶ
ἤσθιον ψώχοντες ταῖς χερσίν.
2 Τινὲς δὲ τῶν Φαρισαίων
εἶπον
Τί ποιεῖτε
ὃ οὐκ ἔξεστιν
τοῖς σάββασιν;
3 Καὶ ἀποκριθεὶς
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς
Οὐδὲ τοῦτο ἀνέγνωτε
ὃ ἐποίησεν Δαυίδ ὁπότε
ἐπείνασεν αὐτὸς
καὶ οἱ μετ' αὐτοῦ ὄντες;
4 Εἰσῆλθεν εἰς τὸν
οἶκον τοῦ Θεοῦ

Matthew IX. 17.	Mark II. 22.	Luke V. 37.
else	else the new wine	else the new wine
the bottles break	doth burst the bottles,	will burst the bottles
and the wine *runneth out*,	and the wine is spilled, and	and be spilled,
and the bottles *perish*;	the bottles will be marred;	and the bottles shall *perish*.
but *they put new wine*	but new wine must be put	38 But new wine must be put
into new bottles,	into new bottles.	into new bottles,
and both are preserved.		and both are preserved.

SECTION XVI.

The Disciples pluck Ears of Corn on the Sabbath.

	23 And it came to pass	VI. 1 *And* it came to pass,
XII. 1 At that time		on the second Sabbath after
		the first,
Jesus went on the Sabbath-	that he went	that he went
day through the *corn*;	through the corn-fields	through the corn-fields;
	on the Sabbath-day;	
and his disciples	and his disciples	and his disciples
were an-hungered,		
and began to pluck	began as they went to pluck	plucked
the ears of corn, and to eat.	the ears of corn.	the ears of corn, and did eat,
		rubbing them in their
		hands.
2 But when the Pharisees	24 And the Pharisees	2 And certain of the Phari-
		sees
saw it, they said unto him,	said unto him,	*said* unto them,
Behold, thy disciples do	Behold, why do they	Why do ye that
that which is not lawful		which is not lawful
to do upon the *Sabbath-day*.	on the Sabbath-day	to do on the Sabbath-day?
	that which is not lawful?	
3 But he	25 And he	3 And Jesus, answering
said unto them, Have ye	said unto them, Have ye	them, said, Have ye
not read	never read	not read so much as this,
what David did when he	what David did when he	what David did when
was an-hungered,	had need, and was an-hun-	himself was an-hungered,
	gered,	
and they that were	he and they that were	he and they which were
with him?	with him?	with him?
4 How he *entered into*	26 How he went into	4 *How* he went into
the house of God,	the house of God	the house of God,
	in the days of Abiather	
	the high priest,	

Matthew XII. 4.	Mark II. 26.	Luke VI. 4.
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,	καὶ τοὺς ἄρτους τῆς προθήσεως ἔφαγεν,	καὶ τοὺς ἄρτους τῆς προθήσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ,
ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 6-7 peculiar to Matt.	οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;	οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς.
	27 Καὶ ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·	5 Καὶ ἔλεγεν αὐτοῖς
8 Κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.	28 Ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

SECTION XVII.

Cure of the Withered Hand.

9 Ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.	III. 1 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν,	6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν.
10 Καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν	καὶ ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· 2 Καὶ παρετήρουν αὐτὸν	καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά· 7 Παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
λέγοντες Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.	Εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.	Εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. 8 Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν·
11-12 peculiar to Matt.	3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν Ἔγειρε εἰς τὸ μέσον. 4 Καὶ λέγει αὐτοῖς	Εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα Ἔγειρε καὶ στῆθι εἰς τὸ μέσον. καὶ ἀναστὰς ἔστη. 9 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτοὺς Ἐπερωτῶ ὑμᾶς

MATTHEW XII. 4.	MARK II. 26.	LUKE VI. 4.
and did eat the shew-bread,	and did eat the shew-bread,	and did take and eat the shew-bread, and gave also to them that were with him,
which was *not lawful* for him to eat, neither for them that were with him,	which is not lawful to eat,	which it is not lawful to eat,
but only for the priests.	but for the priests, and gave also to them which were with him?	but for the priests alone?
6-7 peculiar to Matt.	27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath.	5 And he said unto them,
8 For the Son of man is Lord *even* of the Sabbath-*day*.	28 Therefore the Son of man is Lord also of the Sabbath.	That the Son of man is Lord also of the Sabbath.

SECTION XVII.

CURE OF THE WITHERED HAND.

9 He went into their synagogue;	III. 1 And he entered again into the synagogue;	6 He entered into the synagogue, and taught.
10 And behold there was a man which had his hand *withered*.	and there was a man there which had a withered hand.	And there was a man whose right hand was withered.
And they asked him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse him.	2 And they watched him, whether he would heal him on the Sabbath-day, that they might accuse him.	7 And the Scribes and Pharisees watched him, whether he would heal on the *Sabbath-day*, that they might find an accusation against him.
	3 And he saith unto the man which had the withered hand, Stand forth.	8 But he knew their thoughts, and *said* to the man which had the withered hand, Rise up, and Stand forth *in the midst*. And he arose and stood forth.
11-12 peculiar to Matt.	4 And he saith unto them,	9 Then said Jesus unto them, I will ask you one thing:

Matthew XII. 12.	Mark III. 4.	Luke VI. 9.
ὥστε ἔξεστιν τοῖς σάββασιν	Ἔξεστιν τοῖς σάββασιν	εἰ ἔξεστιν τῷ σαββάτῳ
καλῶς ποιεῖν.	ἀγαθοποιῆσαι ἢ κακοποιῆ- [σαι,	ἀγαθοποιῆσαι ἢ κακοποιῆ- [σαι,
	ψυχὴν σῶσαι ἢ ἀποκτεῖναι;	ψυχὴν σῶσαι ἢ ἀπολέσαι;
	οἱ δὲ ἐσιώπων.	
	5 Καὶ περιβλεψάμενους	10 Καὶ περιβλεψάμενος
	αὐτοὺς	πάντας αὐτοὺς
	μετ᾽ ὀργῆς, συλλυπούμενος	
	ἐπὶ τῷ πωρώσει τῆς καρδίας	
13 Τότε λέγει τῷ ἀνθρώπῳ	αὐτῶν λέγει τῷ ἀνθρώπῳ	εἶπεν αὐτῷ
Ἔκτεινόν σου τὴν χεῖρα	Ἔκτεινον τὴν χεῖρα.	Ἔκτεινον τὴν χεῖρά σου.
καὶ ἐξέτεινεν,	καὶ ἐξέτεινεν,	ὁ δὲ ἐποίησεν οὕτως,
καὶ ἀπεκατεστάθη	καὶ ἀποκατεστάθη ἡ χεὶρ	καὶ ἀπεκατεστάθη ἡ χεὶρ
ὑγιὴς ὡς ἡ ἄλλη.	αὐτοῦ. (ὑγιὴς ὡς ἡ ἄλλη.)	αὐτοῦ. (ὑγιὴς ὡς ἡ ἄλλη.)

SECTION XVIII.

The Pharisees conspire against Christ.

14 Ἐξελθόντες δὲ	6 Καὶ ἐξελθόντες	
οἱ Φαρισαῖοι	οἱ Φαρισαῖοι εὐθὺς	
	μετὰ τῶν Ἡρωδιανῶν	
συμβούλιον ἔλαβον κατ᾽ αὐτ-	συμβούλιον ἐδίδουν κατ᾽ αὐτ-	
οῦ, ὅπως αὐτὸν ἀπολέσωσιν.	οῦ, ὅπως αὐτὸν ἀπολέσωσιν.	
15 Ὁ δὲ Ἰησοῦς γνοὺς	7 Καὶ ὁ Ἰησοῦς	
	μετὰ τῶν μαθητῶν αὐτοῦ	
ἀνεχώρησεν ἐκεῖθεν.	ἀνεχώρησεν εἰς τὴν θάλασ- [σαν,	
	καὶ πολὺ πλῆθος	
	ἀπὸ τῆς Γαλιλαίας	
καὶ ἠκολούθησαν αὐτῷ	ἠκολούθησεν·	
ὄχλοι πολλοί, καὶ		
	καὶ ἀπὸ τῆς Ἰουδαίας.	
	8 Καὶ ἀπὸ Ἱεροσολύμων καὶ	
	ἀπὸ τῆς Ἰδουμαίας καὶ πέ-	
	ραν τοῦ Ἰορδάνου· καὶ οἱ περὶ	
	Τύρον καὶ Σιδῶνα, πλῆθος	
	πολύ, ἀκούοντες ὅσα ποιεῖ,	
	ἦλθον πρὸς αὐτόν.	
	9 Καὶ εἶπεν τοῖς μαθηταῖς	
	αὐτοῦ ἵνα πλοιάριον προσκαρ-	

Matthew XII. 12.	Mark III. 4.	Luke VI. 9.
12 It is lawful to do well	Is it lawful to do good	Is it lawful
on the Sabbath-days.	on the Sabbath-days,	on the Sabbath-days
		to do good,
	or to do evil? to save life,	or to do evil? to save life,
	or to kill?	or to destroy it?
	But they held their peace.	
13 Then	5 And when he had	10 And
	looked round about	*looking* round about
	on them with anger,	upon them all,
	being grieved for the	
	hardness of their hearts,	
saith he to the man,	he saith unto the man,	*he said* unto the man,
Stretch forth thine hand.	Stretch forth thine hand.	Stretch forth *thy* hand.
And he stretched it *forth*,	And he stretched it out,	And he did so,
and it was restored	and his hand was restored	and his hand was restored
whole like as the other.	whole as the other.	whole as the other.

SECTION XVIII.

The Pharisees conspire against Christ.

14 Then the Pharisees went	6 And the Pharisees went	
out, and held a council	forth, and straightway took	
	counsel with the Herodians	
against him,	against him,	
how they might destroy him.	how they might destroy him.	
15 But when Jesus knew it,	7 But Jesus	
he withdrew himself	withdrew himself, with	
	his disciples, to the sea;	
from thence;		
and great multitudes	and a great multitude	
	from Galilee	
followed him,	followed him,	
	and from Judea,	
	8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.	
	9 And he spake to his disciples, that a small ship	

Matthew XII. 15.	Mark III. 9.	Luke VI.
	τερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν·	
ἐθεράπευσεν αὐτοὺς πάντας,	10 Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας. 11 Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.	
16 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν·	12 Καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιῶσιν.	

SECTION XIX.

The Apostles called.

		12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
	13 Καὶ ἀναβαίνει εἰς τὸ ὄρος	ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.
X. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ	καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. 14 Καὶ ἐποίησεν δώδεκα	13 Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,
	ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν.	
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων,	15 Καὶ ἔχειν ἐξουσίαν	
ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.	ἐκβάλλειν τὰ δαιμόνια.	
2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα·	16 Καὶ	

Matthew XII. 15.	Mark III. 9.	Luke VI.
	should wait on him because of the multitude, lest they should throng him.	
and he healed them all;	10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.	
	11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.	
16 And *charged* them that they should not make him known.	12 And he straitly charged them that they should not make him known.	

SECTION XIX.

The Apostles called.

X. 1 And when	13 And he goeth up into a mountain,	12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day,
he had called unto him his twelve disciples,	and calleth unto him whom he would: and they came unto him.	he called unto him his disciples: and of them
	14 And he ordained twelve,	he chose twelve, whom also he named
	that they should be with him, and that he might send them forth to preach,	Apostles.
he gave them power	15 And to have power to heal sicknesses,	
against unclean spirits, to cast them out,	and to cast out devils.	
and to heal all manner of sickness, and all manner of disease.		
2 Now the names of the twelve apostles are these:	16 And	

Matthew X. 2.	Mark III. 16.	Luke VI. 14.
πρῶτος Σίμων ὁ λεγόμενος	ἐπέθηκεν ὄνομα τῷ Σίμωνι	14 Σίμωνα ὃν καὶ ὠνόμασεν
Πέτρος καὶ Ἀνδρέας	Πέτρον·	Πέτρον, καὶ Ἀνδρέαν τὸν
ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος	17 καὶ Ἰάκωβον	ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον
ὁ τοῦ Ζεβεδαίου	τὸν τοῦ Ζεβεδαίου	
καὶ Ἰωάννης ὁ ἀδελφὸς	καὶ Ἰωάννην τὸν ἀδελφὸν	καὶ Ἰωάννην καὶ
αὐτοῦ,	τοῦ Ἰακώβου, καὶ ἐπέθηκεν	
	αὐτοῖς ὀνόματα Βοανηργές,	
	ὅ ἐστιν υἱοὶ βροντῆς·	
	18 Καὶ Ἀνδρέαν καὶ	
3 Φίλιππος καὶ Βαρθολομαῖ-	Φίλιππον καὶ Βαρθολομαῖον	Φίλιππον καὶ Βαρθολομαῖον
ος, Θωμᾶς καὶ Ματθαῖος	καὶ Ματθαῖον καὶ Θωμᾶν	15 Καὶ Ματθαῖον καὶ Θωμᾶν,
ὁ τελώνης, Ἰάκωβος	καὶ Ἰάκωβον	καὶ Ἰάκωβον
ὁ τοῦ Ἀλφαίου	τὸν τοῦ Ἀλφαίου	Ἀλφαίου,
καὶ Λεββαῖος (ὁ ἐπικληθεὶς	καὶ	καὶ
Θαδδαῖος),	Θαδδαῖον καὶ	
4 Σίμων ὁ κανανaῖος	Σίμωνα τὸν κανανaῖον	Σίμωνα τὸν καλούμενον
		ζηλωτήν,
		16 Καὶ Ἰούδαν Ἰακώβου,
καὶ Ἰούδας Ἰσκαριώτης	19 Καὶ Ἰούδαν Ἰσκαριώθ,	καὶ Ἰούδαν Ἰσκαριὼθ
ὁ καὶ παραδοὺς αὐτόν.	ὃς καὶ παρέδωκεν αὐτόν.	ὃς ἐγένετο προδότης.
	Καὶ ἔρχονται εἰς οἶκον·	

SECTION XX.

Our Lord accused of acting by the Power of Beelzebub.

	20 Καὶ συνέρχεται πάλιν ὁ	
	ὄχλος, ὥστε μὴ δύνασθαι	
	αὐτοὺς μηδὲ ἄρτον φαγεῖν.	
	21 Καὶ ἀκούσαντες οἱ παρ'	
	αὐτοῦ ἐξῆλθον κρατῆσαι	
	αὐτόν· ἔλεγον γὰρ ὅτι ἐξ-	
	έστη.	
XII. 24 Οἱ δὲ Φαρισαῖοι	22 Καὶ οἱ γραμματεῖς	XI. 15 Τινὲς δὲ ἐξ αὐτῶν
ἀκούσαντες	ἀπὸ Ἱεροσολύμων καταβάν-	
	τες	
εἶπον Οὗτος οὐκ ἐκβάλλει	ἔλεγον ὅτι	εἶπον
τὰ δαιμόνια εἰ μὴ ἐν τῷ		
Βεελζεβοὺλ	Βεελζεβοὺλ ἔχει, καὶ ὅτι ἐν	Ἐν Βεελζεβοὺλ
ἄρχοντι τῶν δαιμονίων.	τῷ ἄρχοντι τῶν δαιμονίων	τῷ ἄρχοντι τῶν δαιμονίων
	ἐκβάλλει τὰ δαιμόνια.	ἐκβάλλει τὰ δαιμόνια·
	23 Καὶ προσκαλεσάμενος	
	αὐτοὺς	16 peculiar to Luke.

MATTHEW X. 2.	MARK III. 16.	LUKE VI. 14.
The first, Simon,	Simon	14 Simon,
who is called Peter,	he surnamed Peter;	whom he also named Peter,
and Andrew his brother;		and Andrew his brother;
James	17 And James	James,
the son of Zebedee,	the son of Zebedee, and	
and John his brother;	John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder;)	and John;
	18 And Andrew, and	
3 Philip and Bartholomew;	Philip, and Bartholomew,	Philip and Bartholomew;
Thomas, and Matthew the publican;	and Matthew, and Thomas, and	15 Matthew and Thomas;
James the son of Alpheus,	James the son of Alpheus,	James the son of Alpheus;
and Lebbeus, whose surname was Thaddeus;	and Thaddeus,	
4 Simon the Canaanite,	and Simon the Canaanite,	and Simon called Zelotes;
		16 And Judas the brother of James;
and Judas Iscariot,	19 And Judas Iscariot,	and Judas Iscariot,
who also betrayed him.	which also betrayed him:	which *also* was the traitor.
	and they went into an house.	

SECTION XX.

OUR LORD ACCUSED OF ACTING BY THE POWER OF BEELZEBUB.

XII.	III.	XI.
	20 And the multitude cometh together again, so that they could not so much as eat bread.	
	21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.	
24 But when the Pharisees	22 And the scribes which came down from Jerusalem	15 But some of them
heard it, they *said*, This fellow doth not	said,	*said*,
	He hath Beelzebub, and by the prince of the devils	
cast out devils,	casteth he out devils.	He casteth out devils
but by Beelzebub,		through Beelzebub
the prince of the devils.		the chief of the devils.
		16 peculiar to Luke.

Matthew XII. 25.	Mark III. 23.	Luke XI. 17.
25 Εἰδὼς δὲ		17 Αὐτὸς δὲ εἰδὼς
τὰς ἐνθυμήσεις αὐτῶν		αὐτῶν τὰ διανοήματα
εἶπεν αὐτοῖς	ἐν παραβολαῖς ἔλεγεν αὐτοῖς	εἶπεν αὐτοῖς
	Πῶς δύναται Σατανᾶς	
	Σατανᾶν ἐκβάλλειν;	
Πᾶσα βασιλεία	24 Καὶ ἐὰν βασιλεία	Πᾶσα βασιλεία
μερισθεῖσα καθ' ἑαυτῆς	ἐφ' ἑαυτὴν μερισθῇ,	ἐφ' ἑαυτὴν διαμερισθεῖσα
ἐρημοῦται,	οὐ δύναται σταθῆναι	ἐρημοῦται,
	ἡ βασιλεία ἐκείνη.	
καὶ πᾶσα πόλις ἢ οἰκία	25 Καὶ ἐὰν οἰκία	καὶ οἶκος
μερισθεῖσα καθ' ἑαυτῆς	ἐφ' ἑαυτὴν μερισθῇ,	ἐπὶ οἶκον
οὐ	οὐ δυνήσεται ἡ οἰκία	πίπτει.
σταθήσεται.	ἐκείνη στῆναι.	
26 Καὶ εἰ ὁ Σατανᾶς	26 Καὶ εἰ ὁ Σατανᾶς	18 Εἰ δὲ καὶ ὁ Σατανᾶς
Σατανᾶν ἐκβάλλει,	ἀνέστη	
ἐφ' ἑαυτὸν ἐμερίσθη·	ἐφ' ἑαυτὸν καὶ μεμέρισται,	ἐφ' ἑαυτὸν διεμερίσθη,
πῶς οὖν σταθήσεται	οὐ δύναται στῆναι	πῶς σταθήσεται
ἡ βασιλεία αὐτοῦ;		ἡ βασιλεία αὐτοῦ;
27-28 peculiar to Matt.	ἀλλὰ τέλος ἔχει.	
29 Ἢ πῶς δύναταί τις	27 Ἀλλ' οὐ δύναται οὐδεὶς	
	τὰ σκεύη τοῦ ἰσχυροῦ	
εἰσελθεῖν εἰς τὴν οἰκίαν	εἰσελθὼν εἰς τὴν οἰκίαν	
τοῦ ἰσχυροῦ	αὐτοῦ	
καὶ τὰ σκεύη αὐτοῦ		
ἁρπάσαι, ἐὰν μὴ πρῶτον	διαρπάσαι, ἐὰν μὴ πρῶτον	
δήσῃ τὸν ἰσχυρόν; καὶ τότε	τὸν ἰσχυρὸν δήσῃ, καὶ τότε	
τὴν οἰκίαν αὐτοῦ ἁρπάσει.	τὴν οἰκίαν αὐτοῦ διαρπάσει.	

SECTION XXI.

The Sin against the Holy Ghost.

31 Διὰ τοῦτο λέγω ὑμῖν	28 Ἀμὴν λέγω ὑμῖν	
Πᾶσα	ὅτι πάντα	
ἁμαρτία καὶ βλασφημία		
ἀφεθήσεται	ἀφεθήσεται	
τοῖς ἀνθρώποις,	τοῖς υἱοῖς τῶν ἀνθρώπων τὰ	
	ἁμαρτήματα καὶ αἱ βλασ-	
	φημίαι, ὅσα ἐὰν βλασφημή-	
	σωσιν·	
ἡ δὲ τοῦ πνεύματος βλασφη-		
μία οὐκ ἀφεθήσεται τοῖς	See v. 29.	
ἀνθρώποις.		
32 Καὶ ὃς ἐὰν εἴπῃ λόγον		XII. 10 Καὶ πᾶς ὃς ἐρεῖ λόγον

Matthew XII. 25.	Mark III. 23.	Luke IX. 17.
[25] And Jesus	[23] And he	[17] But he,
	called them unto him,	
knew their thoughts, and	and said	knowing their thoughts, *said*
said unto them,	unto them in parables, How	unto them,
	can Satan cast out Satan?	
Every kingdom	[24] And if a kingdom be	Every kingdom
divided against itself	divided against itself,	divided against itself
is brought to desolation;	that kingdom cannot stand.	is brought to desolation;
and every city or house	[25] And if a house be	and a house
divided *against* itself	divided against itself,	divided against a house
shall not stand:	that house cannot stand.	falleth.
[26] And if Satan	[26] And if Satan	[18] If Satan also be
cast out Satan, he is	rise up against himself	
divided against himself;	and be divided,	divided against himself,
how shall then	he cannot	how shall
his kingdom stand?	stand,	his kingdom stand?
27-28 peculiar to Matt.	but hath an end.	
[29] Or else, how can one enter	[27] No man can enter	
into a strong man's house,	into a strong man's house,	
and spoil his goods,	and spoil his goods,	
except he first bind	except he will first bind	
the strong man? and then	the strong man, and then	
he will spoil his house.	he will spoil his house.	

SECTION XXI.

The Sin against the Holy Ghost.

[31] Wherefore I say unto you,	[28] Verily I say unto you,	XII.
All manner of sin	All sins	
and blasphemy		
shall be forgiven	shall be forgiven	
unto men:	unto the sons of men,	
	and blasphemies wherewith	
	soever they shall blaspheme;	
but the blasphemy against		
the Holy Ghost shall not	See v. 29.	
be forgiven unto men.		
[32] And whosoever speaketh		[10] And whosoever shall speak

Matthew XII. 32.	Mark III. 29.	Luke XII. 10.
κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,		εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ·		ἀφεθήσεται αὐτῷ·
ὃς δ' ἂν εἴπῃ κατὰ	29 Ὃς δ' ἂν βλασφημήσῃ εἰς	τῷ δὲ εἰς
τοῦ πνεύματος τοῦ ἁγίου,	τὸ πνεῦμα τὸ ἅγιον,	τὸ ἅγιον πνεῦμα
		βλασφημήσαντι
οὐκ ἀφεθήσεται αὐτῷ	οὐκ ἔχει ἄφεσιν	οὐκ ἀφεθήσεται.
οὔτε ἐν τούτῳ τῷ αἰῶνι	εἰς τὸν αἰῶνα,	
οὔτε ἐν τῷ μέλλοντι.		
	ἀλλὰ ἔνοχός ἐστιν αἰωνίου	
	ἁμαρτήματος.	
	30 Ὅτι ἔλεγον Πνεῦμα ἀκά-	
	θαρτον ἔχει.	

SECTION XXII.

Our Lord's Relations seek him.

46 Ἰδοὺ	31 Καὶ ἔρχονται οἱ	VIII. 19 Παρεγένοντο δὲ πρὸς
ἡ μήτηρ καὶ οἱ ἀδελφοὶ	ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ,	αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ
αὐτοῦ εἱστήκεισαν ἔξω	αὐτοῦ καὶ ἔξω στήκοντες	αὐτοῦ,
	ἀπέστειλαν πρὸς αὐτὸν	
ζητοῦντες αὐτῷ λαλῆσαι.	καλοῦντες αὐτόν.	
	32 Καὶ	
	ἐκάθητο περὶ αὐτὸν	
		καὶ οὐκ ἠδύναντο συντυχεῖν
	ὄχλος,	αὐτῷ διὰ τὸν ὄχλον.
47 Εἶπεν δέ τις αὐτῷ	καὶ λέγουσιν αὐτῷ	20 Ἀπηγγέλη δὲ αὐτῷ λε-
Ἰδοὺ ἡ μήτηρ σου	Ἰδοὺ ἡ μήτηρ σου καὶ αἱ	γόντων Ἡ μήτηρ σου
καὶ οἱ	ἀδελφαί σου καὶ οἱ	καὶ οἱ
ἀδελφοί σου ἔξω ἑστήκασιν	ἀδελφοί σου ἔξω	ἀδελφοί σου ἑστήκασιν ἔξω
ζητοῦντές σοι λαλῆσαι.	ζητοῦσίν σε.	ἰδεῖν σε θέλοντες.
48 Ὁ δὲ ἀποκριθεὶς	33 Καὶ ἀποκριθεὶς	21 Ὁ δὲ ἀποκριθεὶς
εἶπεν τῷ λέγοντι αὐτῷ	αὐτοῖς λέγει	εἶπεν πρὸς αὐτούς
Τίς ἐστιν ἡ μήτηρ μου, καὶ	Τίς ἐστιν ἡ μήτηρ μου	
τίνες εἰσὶν οἱ ἀδελφοί μου;	ἢ οἱ ἀδελφοί;	
49 Καὶ ἐκτείνας τὴν χεῖρα	34 Καὶ περιβλεψάμενος	
αὐτοῦ ἐπὶ τοὺς μαθητὰς	κύκλῳ τοὺς περὶ αὐτὸν καθ-	
αὐτοῦ εἶπεν Ἰδοὺ ἡ μήτηρ	ημένους λέγει Ἴδε ἡ μήτηρ	Μήτηρ
μου καὶ οἱ ἀδελφοί μου·	μου καὶ οἱ ἀδελφοί μου.	μου καὶ ἀδελφοί μου
50 Ὅστις γὰρ ἂν ποιῇ τὸ	35 Ὃς ἂν ποιήσῃ τὰ	οὗτοί εἰσιν οἱ
θέλημα τοῦ πατρός μου	θελήματα τοῦ Θεοῦ,	τὸν λόγον τοῦ Θεοῦ
τοῦ ἐν οὐρανοῖς,		ἀκούοντες καὶ ποιοῦντες.
αὐτός μου ἀδελφὸς καὶ	οὗτος ἀδελφός μου καὶ	
ἀδελφὴ καὶ μήτηρ ἐστίν.	ἀδελφὴ καὶ μήτηρ ἐστίν.	

Matthew XII. 32.	Mark III. 29.	Luke XII. 10.
a word against the Son of		a word against the Son of
man, it shall be forgiven		man, it shall be forgiven
him: but whosoever	29 But he that shall	him, but unto him that
speaketh against	blaspheme against	blasphemeth against
the Holy Ghost, it shall not	the Holy Ghost hath never	the Holy Ghost, it shall not
be forgiven him, neither in	forgiveness, but is in dan-	be forgiven.
this world, neither in the	ger of eternal damnation:	
world to come.		
	30 Because they said, He	
	hath an unclean spirit.	

SECTION XXII.

Our Lord's Relations seek him.

46 Behold,	31 There came then	VIII. 19 Then came to him
his mother and his brethren	his brethren and his mother,	his mother and his brethren,
stood without,	and, standing without,	
desiring to speak with him.	sent unto him, calling him.	
	32 And	and could not come at him
	the multitude sat about	for the press.
47 Then one *said* unto him,	him; and they said unto him,	20 And it was told him
Behold,	Behold,	by certain which said,
thy mother and thy brethren	thy mother and thy brethren	Thy mother & thy brethren
stand without,	without	stand without,
desiring to speak with thee.	seek for thee.	desiring to see thee.
48 But he answered	33 And he answered	21 And he answered
and said unto him	them, saying,	and said unto them,
that told him,		
Who is my mother? and	Who is my mother,	
who are my brethren?	or my brethren?	
49 And he stretched his hand	34 And he looked round	
toward his disciples,	about on them which sat	
and said,	about him, and said,	
Behold	Behold	
my mother and my brethren!	my mother and my brethren!	My mother and my brethren
50 For *whosoever shall* do	35 For whosoever shall do	are these which hear
the will of my Father which	the will of God,	the word of God, and do it.
is in heaven,		
the same is my brother,	the same is my brother,	
and sister, and mother.	and my sister, and mother.	

SECTION XXIII.

Introduction to the Parables.

Matthew XIII.	Mark IV.	Luke VIII.
1 Ὁ Ἰησοῦς. . . . ἐκάθητο	1 Καὶ πάλιν	
	ἤρξατο διδάσκειν	
παρὰ τὴν θάλασσαν.	παρὰ τὴν θάλασσαν.	
2 Καὶ συνήχθησαν	Καὶ συνάγεται	4 Συνιόντος δὲ
πρὸς αὐτὸν ὄχλοι πολλοί,	πρὸς αὐτὸν ὄχλος πλεῖστος,	ὄχλου πολλοῦ
		καὶ τῶν κατὰ πόλιν
		ἐπιπορευομένων πρὸς αὐτὸν
ὥστε αὐτὸν	ὥστε αὐτὸν	
εἰς πλοῖον ἐμβάντα	ἐμβάντα εἰς πλοῖον	
καθῆσθαι,	καθῆσθαι ἐν τῇ θαλάσσῃ,	
καὶ πᾶς ὁ ὄχλος	καὶ πᾶς ὁ ὄχλος	
	πρὸς τὴν θάλασσαν	
ἐπὶ τὸν αἰγιαλὸν εἱστήκει.	ἐπὶ τῆς γῆς ἦσαν.	
3 Καὶ ἐλάλησεν αὐτοῖς	2 Καὶ ἐδίδασκεν αὐτοὺς	εἶπεν
πολλὰ ἐν παραβολαῖς	ἐν παραβολαῖς πολλά,	διὰ παραβολῆς
λέγων	καὶ ἔλεγεν αὐτοῖς	
	ἐν τῇ διδαχῇ αὐτοῦ	

SECTION XXIV.

The Parable of the Sower.

Ἰδοὺ ἐξῆλθεν	3 Ἀκούετε. Ἰδοὺ ἐξῆλθεν	5 Ἐξῆλθεν
ὁ σπείρων τοῦ σπείρειν.	ὁ σπείρων σπεῖραι.	ὁ σπείρων τοῦ σπεῖραι
		τὸν σπόρον αὐτοῦ.
4 Καὶ ἐν τῷ	4 Καὶ ἐγένετο ἐν τῷ	Καὶ ἐν τῷ
σπείρειν αὐτὸν ἃ μὲν	σπείρειν ὃ μὲν	σπείρειν αὐτὸν ὃ μὲν
ἔπεσεν παρὰ τὴν ὁδόν,	ἔπεσεν παρὰ τὴν ὁδόν,	ἔπεσεν παρὰ τὴν ὁδόν,
		καὶ κατεπατήθη
καὶ ἐλθόντα τὰ πετεινὰ	καὶ ἦλθεν τὰ πετεινὰ καὶ	καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
κατέφαγεν αὐτά.	κατέφαγεν αὐτό.	κατέφαγεν αὐτό·
5 Ἄλλα δὲ ἔπεσεν	5 Καὶ ἄλλο ἔπεσεν	6 Καὶ ἕτερον κατέπεσεν
ἐπὶ τὰ πετρώδη ὅπου	ἐπὶ τὸ πετρῶδες καὶ ὅπου	ἐπὶ τὴν πέτραν,
οὐκ εἶχεν γῆν πολλήν,	οὐκ εἶχεν γῆν πολλήν,	
καὶ εὐθέως ἐξανέτειλεν	καὶ εὐθὺς ἐξανέτειλεν	καὶ φυὲν ἐξηράνθη
διὰ τὸ μὴ ἔχειν βάθος γῆς·	διὰ τὸ μὴ ἔχειν βάθος γῆς·	διὰ τὸ μὴ ἔχειν ἰκμάδα·
	6 Καὶ ὅτε	
6 Ἡλίου δὲ ἀνατείλαντος	ἀνέτειλεν ὁ ἥλιος,	
ἐκαυματίσθη, καὶ διὰ τὸ	ἐκαυματίσθη, καὶ διὰ τὸ	

SECTION XXIII.

Introduction to the Parables.

Matthew XIII.	Mark IV.	Luke VIII.
1 Jesus	1 And he began again	
sat by the sea-side.	to teach by the sea side :	
2 And great multitudes	and there	4 And when much people
were gathered together	was gathered	were gathered together,
unto him,	unto him	and were come to him
	a great multitude,	out of every city,
so that he went into	so that he entered into	
a ship, and sat ;	a ship, and sat in the sea ;	
and the whole multitude	and the whole multitude	
stood on the shore.	was by the sea on the land.	
3 And he spake	2 And he taught	he spake
many things unto them	them many things	
in parables, saying,	by parables, and said	by a parable :
	unto them in his doctrine,	

SECTION XXIV.

The Parable of the Sower.

Behold,	3 Hearken ; Behold,	
a sower went *forth*	there went out a sower	5 *A sower went out*
to sow ;	to sow :	to sow his seed :
4 And	4 And it came to pass,	and
when he sowed, *some seeds*	as he sowed, some	as he sowed, some
fell by the way side,	fell by the way side,	fell by the way side ; and
and	and	it was trodden down, and
the fowls came	the fowls of the air came	the fowls of the air
and devoured them up :	and devoured it up.	devoured it.
5 Some fell upon	5 And some fell on	6 And some fell upon
stony places, where *they*	stony ground, where it	a rock ;
had not much earth ;	had not much earth ;	
and *forthwith* they	and immediately it	and as soon as it was
sprung up, because they had	sprang up, because it had	sprung up, it withered away,
no *deepness* of earth :	no depth of earth :	because it lacked moisture.
6 And when *the sun was up*,	6 But when the sun was up,	
they were scorched ; and,	it was scorched ; and	
because they had no root,	because it had no root,	

Matthew XIII. 6.	Mark IV. 6.	Luke VIII. 7.
μὴ ἔχειν ῥίζαν ἐξηράνθη.	μὴ ἔχειν ῥίζαν ἐξηράνθη.	
7 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά.	7 Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.	7 Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό·
8 Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν,	8 Καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμε- νον, καὶ ἔφερεν εἰς τριάκοντα καὶ εἰς ἑξήκοντα	8 Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν
ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.	καὶ εἰς ἑκατόν.	ἑκατονταπλασίονα.
9 Ὁ ἔχων ὦτα (ἀκούειν) ἀκουέτω.	9 Καὶ ἔλεγεν Ὃς ἔχει ὦτα ἀκούειν ἀκουέτω.	Ταῦτα λέγων ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
10 Καὶ προσελθόντες οἱ μαθηταὶ (αὐτοῦ) εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;	10 Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς.	9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ (λέγοντες) τίς εἴη ἡ παραβολὴ αὕτη.
11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.	11 Καὶ ἔλεγεν αὐτοῖς Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω	10 Ὁ δὲ εἶπεν Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς
12 Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	(See v. 12,)	
13 Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσιν. 14-18 peculiar to Matt.	ἐν παραβολαῖς τὰ πάντα γίνεται, 12 Ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μή ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς (τὰ ἁμαρτήματα)	ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. See v. 12.

MATTHEW XIII. 6.	MARK IV. 6.	LUKE VIII. 7.
they withered away :	it withered away.	
7 And some fell among	7 And some fell among	7 And *some* fell *among*
thorns ; and the thorns	thorns, and the thorns	thorns ; and the thorns
sprung up, and *choked*	grew up, and choked	sprang up with it, & *choked*
them :	it, and it yielded no fruit.	it.
8 But other fell *into*	8 And other fell on	8 And other fell on
good ground,	good ground,	good ground, & sprang up,
and brought forth fruit,	and did yield fruit that	and bare fruit
	sprang up and increased ;	
	and brought forth,	
	some thirty, and some sixty,	
some an hundred *fold*,	and some an hundred.	an hundred fold.
some sixty fold, some thirty		
fold.	9 And he said unto them,	And when he had said
		these things, he cried,
9 *Who hath* ears to hear,	He that hath ears to hear,	He that hath ears to hear
let him hear.	let him hear.	let him hear.
	10 And when he was alone,	
	they that were about him	
10 And the disciples	with the twelve	9 And his disciples
came, and said unto him,	asked of him	asked him, saying,
Why speakest thou unto		What might
them in parables ?	the parable.	this parable be ?
11 He answered and said	11 And he said	10 And he said,
unto them, Because	unto them,	
it is given unto you	Unto you it is given	Unto you it is given
to know the mysteries	to know the mystery	to know the mysteries
of the kingdom of heaven,	of the kingdom of God :	of the kingdom of God :
but to them	but unto them that are	but to others
it is		
not given.	without,	
12 For whosoever hath, to	(See v. 12,)	
him shall be given, and he		
shall have more abundance :		
but whosever hath not,		
from him shall be taken		
away even that he hath.		
13 Therefore speak I to	all these things	
them in parables : because	are done in parables :	in parables ;
they seeing,	12 That seeing they may see,	that seeing they
see not ; and	and not perceive ; and	might not see, and
hearing, they hear not ;	hearing they may hear,	hearing they
neither do they understand.	and not understand ;	might not understand.
14-18 peculiar to Matt.	lest at any time they	See v. 12.
	should be converted, and	
	their sins should be	
	forgiven them.	

Matthew XIII. 18.	Mark IV. 13.	Luke VIII. 11.
	13 Καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;	
18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.	14 Ὁ σπείρων τὸν λόγον σπείρει.	11 Ἔστιν δὲ αὕτη ἡ παραβολή. Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ.
19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος,	15 Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν,	12 Οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούοντες,
ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ·	εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.	εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.
οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.	See v. 12.	
20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.	16 Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 Καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.	13 Οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.
22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.	18 Καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες, 19 Καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.	14 Τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν.

Matthew XIII. 18.	Mark IV. 13.	Luke VIII. 11.
	13 And he said unto them, Know ye not this parable? and how then will ye know all parables?	
18 Hear ye therefore the parable of the sower.		11 Now the parable is this:
	14 The sower soweth the word.	The seed is the word of God.
	15 And these are they by the way side, where the	12 Those by the way side are they
19 When any one heareth the word of the kingdom, and understandeth it not,	word is sown; but, when they have heard,	that hear;
then cometh the wicked one, and catcheth away that which was sown in his heart.	Satan cometh immediately, and taketh away the word that was sown in their hearts.	then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
This is he which received seed by the way side.		
20 But he that received the seed	16 And these are they likewise which are sown	13 They
into stony *places*,	on stony ground;	on the rock are they
the same is he that heareth the word, and *anon* with joy receiveth it:	who, when they have heard the word, immediately receive it with gladness;	which, when they hear, receive the word with joy;
21 Yet hath he not root in himself,	17 And have no root in themselves,	and these have no root,
but *dureth* for a *while*; for when tribulation or persecution ariseth because of the word, by and by he is offended.	and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.	which for a while believe, and in time of temptation fall away.
22 He also that received seed among the thorns is he that heareth the word;	18 And these are they which are sown among thorns; such as hear the word.	14 And that which fell among thorns are they, which, when they have heard, go forth,
and the care of this world, and the deceitfulness of riches,	19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in,	and are choked with cares, and riches, and pleasures of this life,
choke the word, and *he* becometh unfruitful.	choke the word, and it becometh unfruitful.	and bring no fruit to perfection.

Matthew XIII. 23.	Mark IV. 20.	Luke VIII. 15.
	20 Καὶ ἐκεῖνοί εἰσιν	
23 Ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ	οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες	15 Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ
τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ	ἀκούουσιν τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν ἐν	ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.
	τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.	
ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριά- κοντα.		

SECTION XXV.

Parable of a Light under a Bushel.

	21 Καὶ ἔλεγεν αὐτοῖς ὅτι μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;	16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευ- όμενοι βλέπωσιν τὸ φῶς.
	22 Οὐ γάρ ἐστιν κρυπτόν, ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. 23 Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.	17 Οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ.
	24 Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε.	18 Βλέπετε οὖν πῶς ἀκούετε·
See VII. 2.	Ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν. (τοῖς ἀκούουσιν.)	See VI. 38.
See VII. 2.	25 Ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

Matthew XIII. 23.	Mark IV. 20.	Luke VIII. 15.
23 But he that received seed into the good ground,	20 And these are they which are sown on good ground; such as	15 But that *on the* good ground are they, which in an honest
is he that heareth the word, and understandeth it;	hear the word, and receive it,	& good heart, having heard the word, keep it,
which also beareth fruit, and bringeth forth,	and bring forth fruit,	and bring forth fruit with patience.
	some thirty fold, some sixty,	
some an hundred fold, some sixty, some thirty.	and some an hundred.	

SECTION XXV.

Parable of a Light under a Bushel.

	21 And he said unto them,	
	Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?	16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it *under* a bed; but setteth it on a candlestick, that they which enter in may see the light.
	22 For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.	17 For nothing is *secret*, that shall not be made manifest; neither anything *hid*, that shall not be known and come abroad.
	23 If any man have ears to hear, let him hear.	
	24 And he saith unto them, Take heed what ye hear:	18 Take heed therefore how ye hear:
See VII. 2.	with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.	(See VI. 38.)
	25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.	for whosoever hath, to him shall be given; & whosoever hath not, from him shall be taken even that which he seemeth to have.

SECTION XXVI.

Parable of Seed sown in the Ground.

Matthew XIII. 31.	Mark IV. 26.	Luke XIII. 18.
	26 Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,	
	27 Καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός.	
	28 Αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρης σῖτος ἐν τῷ στάχυϊ.	
	29 Ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.	

SECTION XXVII.

Parable of the Mustard Seed.

Matthew XIII. 31.	Mark IV. 30.	Luke XIII. 18.
31 Ἄλλην παραβολὴν		
παρέθηκεν αὐτοῖς λέγων	30 Καὶ ἔλεγεν	18 Ἔλεγεν οὖν
Ὁμοία ἐστὶν	Πῶς ὁμοιώσωμεν	Τίνι ὁμοία ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν	τὴν βασιλείαν τοῦ Θεοῦ,	ἡ βασιλεία τοῦ Θεοῦ,
	ἢ ἐν τίνι αὐτὴν παραβολῇ	καὶ τίνι
	θῶμεν;	ὁμοιώσω αὐτήν;
κόκκῳ	31 Ὡς κόκκῳ	19 Ὁμοία ἐστὶν κόκκῳ
σινάπεως,	σινάπεως,	σινάπεως,
ὃν λαβὼν ἄνθρωπος		ὃν λαβὼν ἄνθρωπος
ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·	ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,	ἔβαλεν εἰς κῆπον ἑαυτοῦ,
32 Ὃ μικρότερον μέν ἐστιν	μικρότερον ὂν	
πάντων τῶν σπερμάτων,	πάντων τῶν σπερμάτων	
	τῶν ἐπὶ τῆς γῆς,	
ὅταν δὲ αὐξηθῇ,	32 Καὶ ὅταν σπαρῇ, ἀναβαίνει	
μεῖζον	καὶ γίνεται μείζων	καὶ ηὔξησεν καὶ ἐγένετο

SECTION XXVI.

Parable of Seed sown in the Ground.

Matthew XIII. 31.	Mark IV. 26.	Luke XIII. 18.
	26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;	
	27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.	
	28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.	
	29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.	

SECTION XXVII.

Parable of the Mustard Seed.

Matthew	Mark	Luke
31 Another parable put he		
forth unto them, saying,	30 And he said,	18 Then said he,
	Whereunto shall we	Unto what
The kingdom of heaven	liken the kingdom of God?	is the kingdom of God like?
	or with what comparison	and whereunto
	shall we compare it?	shall I resemble it?
is like to a grain	31 It is like a grain	19 It is like a grain
of mustard seed,	of mustard seed,	of mustard seed,
which a man took and		which a man took, and
sowed in his field:		cast into his garden;
32 Which indeed	which, when it is sown in	
is the *least of* all	the earth, is less than all	
seeds;	seeds that be in the earth:	
but when	32 But when it is sown, it	
it is grown, it is	groweth up, and becometh	and it grew, and waxed

Matthew XIII. 32.	Mark IV. 32.	Luke XIII. 19.
τῶν λαχάνων ἐστὶν	πάντων τῶν λαχάνων,	
καὶ γίνεται δένδρον,	καὶ ποιεῖ κλάδους	εἰς δένδρον
ὥστε ἐλθεῖν	μεγάλους, ὥστε δύνασθαι	μέγα, καὶ
	ὑπὸ τὴν σκιὰν αὐτοῦ	
τὰ πετεινὰ τοῦ οὐρανοῦ	τὰ πετεινὰ τοῦ οὐρανοῦ	τὰ πετεινὰ τοῦ οὐρανοῦ
καὶ κατασκηνοῖν	κατασκηνοῦν.	κατεσκήνωσεν
ἐν τοῖς κλάδοις αὐτοῦ.		ἐν τοῖς κλάδοις αὐτοῦ.
33 peculiar to Matt.		
34 Ταῦτα πάντα ἐλάλησεν	33 Καὶ τοιαύταις	
ὁ Ἰησοῦς ἐν παραβολαῖς	παραβολαῖς πολλαῖς ἐλάλει	
τοῖς ὄχλοις,	αὐτοῖς τὸν λόγον, καθὼς	
	ἐδύναντο ἀκούειν·	
καὶ χωρὶς παραβολῆς	34 Χωρὶς δὲ παραβολῆς	
οὐδὲν ἐλάλει αὐτοῖς·	οὐκ ἐλάλει αὐτοῖς,	
	κατ' ἰδίαν δὲ	
	τοῖς ἰδίοις μαθηταῖς	
	ἐπέλυεν πάντα.	

SECTION XXVIII.

Christ Stills the Tempest.

VIII.	35 Καὶ	VIII. 22 Ἐγένετο δὲ
	λέγει αὐτοῖς	
	ἐν ἐκείνῃ τῇ ἡμέρᾳ	ἐν μιᾷ τῶν ἡμερῶν
	ὀψίας γενομένης	
See v. 23.		καὶ αὐτὸς ἀνέβη εἰς πλοῖον
		καὶ οἱ μαθηταὶ αὐτοῦ,
18 Ἐκέλευσεν		καὶ εἶπεν πρὸς αὐτούς
ἀπελθεῖν εἰς τὸ πέραν.	Διέλθωμεν εἰς τὸ πέραν.	Διέλθωμεν εἰς τὸ πέραν
19-22 peculiar to Matt.		τῆς λίμνης·
23 Καὶ ἐμβάντι αὐτῷ		
εἰς πλοῖον, ἠκολούθησαν		
αὐτῷ οἱ μαθηταὶ αὐτοῦ.		
	36 Καὶ ἀφέντες τὸν ὄχλον	
	παραλαμβάνουσιν αὐτὸν ὡς	
	ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα	
	δὲ πλοῖα ἦν μετ' αὐτοῦ.	
		καὶ ἀνήχθησαν.
		23 Πλεόντων δὲ αὐτῶν
		ἀφύπνωσεν·
24 Καὶ ἰδοὺ	37 Καὶ γίνεται	καὶ κατέβη
σεισμὸς μέγας ἐγένετο	λαῖλαψ μεγάλη ἀνέμου,	λαῖλαψ ἀνέμου

Matthew XIII. 32.	Mark IV. 32.	Luke XIII. 19.
the greatest among herbs,	greater than all herbs,	
and becometh a tree,	and shooteth out great	
so that the *birds*	branches; so that the fowls	a great tree; and the fowls
of the air come and lodge in	of the air may lodge under	of the air lodged
the branches thereof.	the shadow of it.	in the branches of it.
33 peculiar to Matt.		
34 All these things spake	33 And with many such	
Jesus unto the multitude		
in parables;	parables spake he the	
	word unto them, as they	
	were able to hear it.	
and without a parable	34 But without a parable	
spake he not unto them:	spake he not unto them:	
	and when they were alone,	
	he expounded all things	
	to his disciples.	

SECTION XXVIII.

Christ Stills the Tempest.

VIII.	35 And	VIII. 22 Now it came to
	the same day,	pass on a certain day,
	when the even was come,	
See v. 23.		that he went into a ship
		with his disciples: and
18 He gave commandment	he saith unto them,	he said unto them,
to depart unto	Let us pass over unto	Let us *go* over unto
the other side.	the other side.	the other side
19-22 peculiar to Matt.		of the lake.
23 And when he was entered		
into a ship, his disciples		
followed him.		
	36 And when they had sent	
	away the multitude, they	
	took him even as he was	
	in the ship. And there	
	were also with him other	
	little ships.	And they launched forth.
		23 But as they sailed,
		he fell asleep:
24 And, behold, there *arose*	37 And there arose	and there came down
a great tempest	a great storm of wind,	a storm of wind

Matthew VIII. 24.	Mark IV. 37.	Luke VIII. 23.
ἐν τῇ θαλάσσῃ,	καὶ τὰ κύματα ἐπέβαλλεν	εἰς τὴν λίμνην,
ὥστε τὸ πλοῖον	εἰς τὸ πλοῖον, ὥστε	
καλύπτεσθαι ὑπὸ τῶν κυμά-	ἤδη γεμίζεσθαι τὸ πλοῖον.	καὶ συνεπληροῦντο
των·		καὶ ἐκινδύνευον.
αὐτὸς δὲ	38 Καὶ ἦν αὐτὸς	
	ἐν τῇ πρύμνῃ ἐπὶ	
ἐκάθευδεν.	τὸ προσκεφάλαιον καθεύδων·	
25 Καὶ προσελθόντες	καὶ	24 Προσελθόντες δὲ
(οἱ μαθηταὶ αὐτοῦ)		
ἤγειραν αὐτὸν	ἐγείρουσιν αὐτὸν	διήγειραν αὐτὸν
λέγοντες	καὶ λέγουσιν αὐτῷ	λέγοντες
Κύριε, Σῶσον,	Διδάσκαλε, οὐ μέλει σοι	Ἐπιστάτα Ἐπιστάτα,
ἀπολλύμεθα.	ὅτι ἀπολλύμεθα;	ἀπολλύμεθα.
26 Καὶ λέγει αὐτοῖς	See v. 40.	
Τί δειλοί ἐστε,		
ὀλιγόπιστοι;		
τότε ἐγερθεὶς	39 Καὶ διεγερθεὶς	Ὁ δὲ διεγερθεὶς
ἐπετίμησεν τοῖς ἀνέμοις	ἐπετίμησεν τῷ ἀνέμῳ	ἐπετίμησεν τῷ ἀνέμῳ
καὶ τῇ θαλάσσῃ,	καὶ εἶπεν τῇ θαλάσσῃ	καὶ τῷ κλύδωνι τοῦ ὕδατος·
	Σιώπα, πεφίμωσο.	
	Καὶ ἐκόπασεν ὁ ἄνεμος,	καὶ ἐπαύσαντο,
καὶ ἐγένετο γαλήνη μεγάλη.	καὶ ἐγένετο γαλήνη μεγάλη.	καὶ ἐγένετο γαλήνη.
	40 Καὶ εἶπεν αὐτοῖς	25 Εἶπεν δὲ αὐτοῖς
	Τί δειλοί ἐστε οὕτως;	
	πῶς οὐκ ἔχετε πίστιν;	Ποῦ ἡ πίστις ὑμῶν;
27 Οἱ δὲ ἄνθρωποι	41 Καὶ	
	ἐφοβήθησαν φόβον μέγαν,	φοβηθέντες δὲ
ἐθαύμασαν		ἐθαύμασαν,
λέγοντες	καὶ ἔλεγον πρὸς ἀλλήλους	λέγοντες πρὸς ἀλλήλους
Ποταπός ἐστιν οὗτος,	Τίς ἄρα οὗτός ἐστιν,	Τίς ἄρα οὗτός ἐστιν,
ὅτι οἱ ἄνεμοι	ὅτι καὶ ὁ ἄνεμος	ὅτι καὶ τοῖς ἀνέμοις
καὶ ἡ θάλασσα	καὶ ἡ θάλασσα	ἐπιτάσσει καὶ τῷ ὕδατι,
αὐτῷ ὑπακούουσιν;	αὐτῷ ὑπακούει;	καὶ ὑπακούουσιν αὐτῷ;

SECTION XXIX.

Cure of the Gadarene Demoniacs.

28 Καὶ ἐλθόντι αὐτῷ	V. 1 Καὶ ἦλθον	26 Καὶ κατέπλευσαν
εἰς τὸ πέραν	εἰς τὸ πέραν τῆς θαλάσσης	
εἰς τὴν χώραν	εἰς τὴν χώραν	εἰς τὴν χώραν
τῶν Γαδαρηνῶν,	τῶν Γερασηνῶν.	τῶν Γερασηνῶν, ἥτις ἐστὶν
		ἀντιπέρα τῆς Γαλιλαίας.

Matthew VIII. 24.	Mark IV. 37.	Luke VIII. 23.
in the sea,		on the lake;
	and the waves beat into	
insomuch that the ship	the ship, so that it	and they
was covered with the waves:	was now full.	were filled with water,
		and were in jeopardy.
but he was	[38] And he was in the	
	hinder part of the ship,	
asleep.	asleep on a pillow:	
[25] And his disciples	And they	[24] And they
came to him,		came to him
and awoke him,	awake him,	and awoke him,
saying,	and say unto him,	saying,
Lord, save us:	Master, carest thou not	*Master*, *Master*,
we perish.	that we perish?	we perish!
[26] And he saith unto them,	See v. 40.	
Why are ye fearful,		
O ye of little faith?		
Then he arose,	[39] And he arose,	Then he arose,
and rebuked the winds	and rebuked the wind,	and rebuked the wind and
and the sea;	and said unto the sea,	the raging of the water:
	Peace, be still.	
	And the wind ceased,	and they ceased,
and there was a great calm.	and there was a great calm.	and there was a calm.
	[40] And he said unto them,	[25] And he said unto them,
	Why are ye so fearful?	
	how is it that ye have	Where is
	no faith?	your faith?
[27] But the men	[41] And they	And they,
	feared exceedingly,	being afraid,
marvelled,		*wondered*,
saying,	and said one to another,	saying one to another,
What manner of man	What manner of man	What manner of man
is this, that	is this, that	is this! for he commandeth
even the winds and the	even the wind and the	even the winds and
sea *obey* him!	sea obey him?	water, and they *obey* him.

SECTION XXIX.

Cure of the Gadarene Demoniacs.

[28] And when he was come	V.[1] And they came over unto	[26] And they arrived
to the other side,	the other side of the sea,	
into the country	into the country	*at* the country
of the Gergesenes,	of the Gadarenes.	of the Gadarenes, which is
		over against Galilee.

Matthew VIII. 28.	Mark V. 2.	Luke VIII. 27.
	[2] Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου,	[27] Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν,
ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι	εὐθὺς ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,	ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως ὃς εἶχεν δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο
ἐκ τῶν μνημείων ἐξερχόμενοι,	[3] Ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν,	καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ᾽ ἐν τοῖς μνήμασιν.
χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.	καὶ οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, [4] Διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν δεδέσθαι καὶ διεσπάσθαι ὑπ᾽ αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας συντετρῖφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι, [5] Καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.	See v. 29.
[29] Καὶ ἰδοὺ	[6] Καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ,	[28] Ἰδὼν δὲ τὸν Ἰησοῦν
ἔκραξαν	[7] Καὶ κράξας	ἀνακράξας προσέπεσεν αὐτῷ
	φωνῇ μεγάλῃ	καὶ φωνῇ μεγάλῃ
λέγοντες Τί ἡμῖν καὶ σοί, (Ἰησοῦ) υἱὲ τοῦ Θεοῦ;	λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεόν,	εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου,
ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;	μή με βασανίσῃς.	μή με βασανίσῃς.
	[8] Ἔλεγεν γὰρ αὐτῷ Ἔξελθε	[29] Παρήγγελλεν γὰρ τῷ
	τὸ πνεῦμα τὸ ἀκάθαρτον	πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν
	ἐκ τοῦ ἀνθρώπου. See v. 4-5.	ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.

Matthew VIII. 28.	Mark V. 2.	Luke VIII. 27.
	2 And when he was come out of the ship,	27 *And* when he *went* forth to land,
there *met* him	immediately there met him out of the tombs	there *met* him out of the city
two possessed with devils,	a man with an unclean spirit, (See v. 15.)	a certain *man*, which had devils long time, and ware no clothes, neither
coming out of the tombs,	3 Who had his dwelling among the tombs;	abode in any house, but in the tombs.
exceeding fierce,	and no man could bind him, no, not with chains:	
so that no man might pass by that way.		
	4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.	See v. 29.
29 And, behold,	6 But when he saw Jesus afar off, he ran and worshipped him,	28 When he saw Jesus,
they cried out,	7 And cried	he cried out, and fell down before him,
	with a loud voice, and	and with a loud voice
saying, What have we to do with thee, Jesus, thou Son of God?	said, What have I to do with thee, Jesus, thou Son of the most high God?	said, What have I to do with thee, Jesus, thou Son of *God most high?*
art thou come hither to	I adjure thee by God, that thou	I beseech thee,
torment us before the time?	torment me not.	torment me not.
	8 For he said unto him, Come out of the man, thou unclean spirit. See v. 4-5.	29 For he had commanded the unclean spirit to *come out* of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

Matthew VIII. 30.	Mark V. 9.	Luke VIII. 30.
	9 Καὶ ἐπηρώτα αὐτόν	30 Ἐπηρώτησεν δὲ αὐτὸν
	Τί	ὁ Ἰησοῦς λέγων Τί
	ὄνομά σοι; καὶ λέγει αὐτῷ	σοί ἐστιν ὄνομα; ὁ δὲ εἶπεν
	Λεγιὼν ὄνομά μοι, ὅτι	Λεγεών, ὅτι εἰσῆλθεν
	πολλοί ἐσμεν.	δαιμόνια πολλὰ εἰς αὐτόν.
	10 Καὶ παρεκάλει αὐτὸν	31 Καὶ παρεκάλει αὐτὸν
	πολλὰ ἵνα μὴ	ἵνα μὴ
	αὐτοὺς ἀποστείλῃ	ἐπιτάξῃ αὐτοῖς
	ἔξω τῆς χώρας.	εἰς τὴν ἄβυσσον ἀπελθεῖν.
30 Ἦν δὲ	11 Ἦν δὲ ἐκεῖ	32 Ἦν δὲ ἐκεῖ
μακρὰν ἀπ᾽ αὐτῶν	πρὸς τῷ ὄρει	
ἀγέλη χοίρων πολλῶν	ἀγέλη χοίρων μεγάλη	ἀγέλη χοίρων ἱκανῶν
βοσκομένη.	βοσκομένη·	βοσκομένων ἐν τῷ ὄρει·
31 Οἱ δὲ δαίμονες	12 Καὶ	καὶ
παρεκάλουν αὐτὸν	παρεκάλεσαν αὐτὸν	παρεκάλεσαν αὐτὸν ἵνα
λέγοντες	λέγοντες	
Εἰ ἐκβάλλεις ἡμᾶς,		
ἀπόστειλον ἡμᾶς εἰς τὴν	Πέμψον ἡμᾶς εἰς τοὺς	ἐπιτρέψῃ αὐτοῖς εἰς
ἀγέλην τῶν χοίρων.	χοίρους,	ἐκείνους
	ἵνα εἰς αὐτοὺς εἰσέλθωμεν.	εἰσελθεῖν·
32 Καὶ εἶπεν αὐτοῖς Ὑπάγετε.	13 Καὶ ἐπέτρεψεν αὐτοῖς	καὶ ἐπέτρεψεν αὐτοῖς.
	εὐθέως ὁ Ἰησοῦς.	
Οἱ δὲ ἐξελθόντες	Καὶ ἐξελθόντα	33 Ἐξελθόντα δὲ
	τὰ πνεύματα τὰ ἀκάθαρτα	τὰ δαιμόνια
		ἀπὸ τοῦ ἀνθρώπου
ἀπῆλθον εἰς	εἰσῆλθον εἰς	εἰσῆλθον εἰς
τὴν ἀγέλην τῶν χοίρων·	τοὺς χοίρους,	τοὺς χοίρους,
καὶ ἰδοὺ ὥρμησεν	καὶ ὥρμησεν	καὶ ὥρμησεν
πᾶσα ἡ ἀγέλη τῶν χοίρων	ἡ ἀγέλη	ἡ ἀγέλη
κατὰ τοῦ κρημνοῦ	κατὰ τοῦ κρημνοῦ	κατὰ τοῦ κρημνοῦ
εἰς τὴν θάλασσαν, καὶ	εἰς τὴν θάλασσαν,	εἰς τὴν λίμνην καὶ
	ὡς δισχίλιοι, καὶ	
ἀπέθανον ἐν τοῖς ὕδασιν.	ἐπνίγοντο ἐν τῇ θαλάσσῃ.	ἀπεπνίγη.
33 Οἱ δὲ βόσκοντες	14 Καὶ οἱ βόσκοντες αὐτοὺς	34 Ἰδόντες δὲ οἱ βόσκοντες
ἔφυγον, καὶ ἀπελθόντες	ἔφυγον	τὸ γεγονὸς ἔφυγον
εἰς τὴν πόλιν ἀπήγγειλαν	καὶ ἀπήγγειλαν εἰς τὴν πόλιν	καὶ ἀπήγγειλαν εἰς τὴν πόλιν
πάντα	καὶ εἰς τοὺς ἀγρούς·	καὶ εἰς τοὺς ἀγρούς.
καὶ τὰ τῶν δαιμονιζομένων.		
	καὶ ἦλθον ἰδεῖν τί ἐστιν	35 Ἐξῆλθον δὲ ἰδεῖν τὸ
	τὸ γεγονός.	γεγονὸς
	15 Καὶ ἔρχονται πρὸς τὸν	καὶ ἦλθον πρὸς τὸν
	Ἰησοῦν	Ἰησοῦν,
	καὶ θεωροῦσιν τὸν	καὶ εὗρον
	δαιμονιζόμενον καθήμενον,	καθήμενον τὸν ἄνθρωπον
		ἀφ᾽ οὗ τὰ δαιμόνια ἐξεληλύ-
	ἱματισμένον καὶ	θει, ἱματισμένον καὶ
	σωφρονοῦντα,	σωφρονοῦντα

Matthew VIII. 30.	Mark V. 9.	Luke VIII. 30.
	9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.	30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.
	10 And he besought him much that he would not send them away out of the country.	31 And *they* besought him that he would not command them to go out into the deep.
30 And there was a good way off from them an herd of many swine feeding.	11 Now there was there, nigh unto the mountains, a great herd of swine feeding.	32 And there was there an herd of many swine feeding on the mountain:
31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.	12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.	and they besought him that he would suffer them to enter into them.
32 And he said unto them, Go. And, when they were come out,	13 And forthwith Jesus gave them leave. And the unclean spirits went out,	And he suffered them. 33 Then went the devils out of the man,
they went into the herd of swine; &, behold, the whole herd of swine ran violently down a steep place into the sea,	and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,)	and entered into the swine: and the herd ran violently down a steep place into the lake,
and perished in the waters.	and were choked in the sea.	and were choked.
33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.	14 And they that fed the swine fled, and told it in the city, and in the country.	34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.
	And they went out to see what it was that was done. 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion.	35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed,

Matthew VIII. 34.	Mark V. 15.	Luke VIII. 35.
		παρὰ τοὺς πόδας τοῦ Ἰησοῦ,
	τὸν ἐσχηκότα τὸν λεγιῶνα,	
	καὶ ἐφοβήθησαν.	καὶ ἐφοβήθησαν.
	16 Καὶ διηγήσαντο αὐτοῖς	36 Ἀπήγγειλαν δὲ αὐτοῖς
	οἱ ἰδόντες πῶς ἐγένετο	καὶ οἱ ἰδόντες πῶς ἐσώθη
	τῷ δαιμονιζομένῳ	ὁ δαιμονισθείς.
	καὶ περὶ τῶν χοίρων.	
	17 Καὶ ἤρξαντο παρακαλεῖν	37 Καὶ ἠρώτησαν
34 Καὶ ἰδοὺ πᾶσα ἡ πόλις	αὐτὸν	αὐτὸν ἅπαν τὸ πλῆθος τῆς
		περιχώρου τῶν Γερασηνῶν
ἐξῆλθεν εἰς συνάντησιν τῷ		
Ἰησοῦ, καὶ ἰδόντες αὐτὸν		
παρεκάλεσαν ὅπως μεταβῇ	ἀπελθεῖν	ἀπελθεῖν
ἀπὸ τῶν ὁρίων αὐτῶν.	ἀπὸ τῶν ὁρίων αὐτῶν.	ἀπ' αὐτῶν,
		ὅτι φόβῳ μεγάλῳ συνείχοντο·
IX. 1 Καὶ ἐμβὰς	18 Καὶ ἐμβαίνοντος αὐτοῦ	αὐτὸς δὲ ἐμβὰς
εἰς πλοῖον	εἰς τὸ πλοῖον,	εἰς πλοῖον ὑπέστρεψεν.
	παρεκάλει αὐτὸν	38 Ἐδέετο δὲ αὐτοῦ
	ὁ δαιμονισθεὶς	ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει
	ἵνα μετ' αὐτοῦ ᾖ.	τὰ δαιμόνια, εἶναι σὺν αὐτῷ·
	19 Καὶ οὐκ ἀφῆκεν αὐτόν,	ἀπέλυσεν δὲ αὐτὸν
	ἀλλὰ λέγει αὐτῷ	λέγων
	Ὕπαγε εἰς τὸν οἶκόν	39 Ὑπόστρεφε εἰς τὸν οἶκόν
	σου πρὸς τοὺς σούς,	σου,
	καὶ ἀπάγγειλον αὐτοῖς ὅσα	καὶ διηγοῦ ὅσα
	ὁ κύριός σοι πεποίηκεν	σοι ἐποίησεν ὁ Θεός.
	καὶ ἠλέησέν σε.	
	20 Καὶ ἀπῆλθεν καὶ ἤρξατο	Καὶ ἀπῆλθεν, καθ' ὅλην
	κηρύσσειν ἐν τῇ Δεκαπόλει	τὴν πόλιν κηρύσσων
	ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς,	ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
	καὶ πάντες ἐθαύμαζον.	
διεπέρασεν, καὶ	21 Καὶ διαπεράσαντος	40 Ἐγένετο δὲ ἐν τῷ ὑπο-
	τοῦ Ἰησοῦ ἐν τῷ πλοίῳ	στρέψαι τὸν Ἰησοῦν
ἦλθεν εἰς τὴν ἰδίαν πόλιν.	πάλιν εἰς τὸ πέραν,	
	συνήχθη ὄχλος πολὺς ἐπ' αὐ-	ἀπεδέξατο αὐτὸν ὁ ὄχλος·
	τόν,	ἦσαν γὰρ πάντες προσδοκῶν-
		τες αὐτόν.
	καὶ ἦν παρὰ τὴν θάλασσαν.	

Matthew VIII. 34.	Mark V. 15.	Luke VIII. 35.
	sitting, and	sitting at the feet of Jesus,
	clothed, and in his right	clothed, and in his right
	mind; and they were afraid.	mind: and they were afraid.
	16 And they that saw it	36 They also which saw it
	told them how it befel	*told* them by what means
	to him that was possessed	he that was possessed
	with the devil, and	of the devils was healed.
	also concerning the swine.	
34 And, behold, the whole		37 Then the whole
city came out to meet Jesus;		multitude of the country of
and, when they saw him,		the Gadarenes round about
	17 And they began to	
they besought him that he	pray him	besought him
would depart out of	to depart out of	to depart from
their coasts.	their coasts.	them: for they were
		taken with great fear.
IX. 1 And he entered	18 And when he was come	And he went up
into a ship,	into the ship,	into the ship,
		and returned back again.
	he that had been	38 Now the man out of whom
	possessed with the devil	the devils were departed
	prayed him that he might	besought him that he might
	be with him.	*be* with him:
	19 Howbeit Jesus	but Jesus
	suffered him not; but	sent him away,
	saith unto him, Go	saying, 39 Return
	home to thy friends, and	to thine own house, and
	tell them how great things	shew how great things
	the Lord hath done for thee,	God hath done unto thee.
	and hath had compassion	
	on thee.	
	20 And he departed,	And he went his way,
	and began to publish in	and published throughout
	Decapolis how great	the whole city how great
	things Jesus had done	things Jesus had done
	for him:	*unto* him.
	and all men did marvel.	
	21 And	40 And it came to pass, that,
and passed over, and	when Jesus was passed over	when Jesus was returned,
	again by ship	
came into his own city.	unto the other side,	
	much people gathered unto	the people gladly received
	him; and	him: for they were all
		waiting for him.
	he was nigh unto the sea.	

SECTION XXX.

The Raising of the Daughter of Jairus, and Cure of the Issue of Blood.

Matthew IX.	Mark V.	Luke VIII.
18 Ἰδοὺ ἄρχων εἰσελθὼν	22 Καὶ ἔρχεται	41 Καὶ ἰδοὺ ἦλθεν ἀνὴρ
		ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς
	εἷς τῶν ἀρχισυναγώγων,	ἄρχων τῆς συναγωγῆς
		ὑπῆρχεν·
	ὀνόματι Ἰάειρος,	
	καὶ ἰδὼν αὐτὸν	
προσεκύνει	πίπτει πρὸς τοὺς πόδας	καὶ πεσὼν παρὰ τοὺς πόδας
αὐτῷ	αὐτοῦ,	τοῦ Ἰησοῦ
	23 Καὶ παρακαλεῖ αὐτὸν	παρεκάλει αὐτὸν
	πολλά,	εἰσελθεῖν εἰς τὸν οἶκον
		αὐτοῦ,
λέγων Ἡ θυγάτηρ μου	λέγων ὅτι τὸ θυγάτριόν μου	42 Ὅτι θυγάτηρ μονογενὴς ἦν
	See v. 40.	αὐτῷ ὡς ἐτῶν δώδεκα
ἄρτι ἐτελεύτησεν·	ἐσχάτως ἔχει,	καὶ αὐτὴ ἀπέθνησκεν.
ἀλλὰ ἐλθὼν ἐπίθες τὴν	ἵνα ἐλθὼν ἐπιθῇς τὰς	
χεῖρά σου ἐπ᾽ αὐτήν,	χεῖρας αὐτῇ	
καὶ ζήσεται.	ἵνα σωθῇ καὶ ζήσῃ.	
19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς	24 Καὶ	Καὶ ἐγένετο
	ἀπῆλθεν μετ᾽ αὐτοῦ, καὶ	ἐν τῷ πορεύεσθαι αὐτὸν
ἠκολούθησεν αὐτῷ	ἠκολούθει αὐτῷ	
καὶ οἱ μαθηταὶ αὐτοῦ.	ὄχλος πολύς,	οἱ ὄχλοι
	καὶ συνέθλιβον αὐτόν.	συνέπνιγον αὐτόν.
20 Καὶ ἰδοὺ γυνὴ	25 Καὶ γυνή τις	43 Καὶ γυνὴ
αἱμοῤῥοοῦσα	οὖσα ἐν ῥύσει αἵματος	οὖσα ἐν ῥύσει αἵματος
δώδεκα ἔτη	ἔτη δώδεκα,	ἀπὸ ἐτῶν δώδεκα,
	26 Καὶ πολλὰ παθοῦσα	ἥτις
	ὑπὸ πολλῶν ἰατρῶν	ἰατροῖς
	καὶ δαπανήσασα	προσαναλώσασα
	τὰ παρ᾽ αὐτῆς πάντα,	ὅλον τὸν βίον
	καὶ μηδὲν ὠφεληθεῖσα	οὐκ ἴσχυσεν ἀπ᾽ οὐδενὸς
		θεραπευθῆναι,
	ἀλλὰ μᾶλλον εἰς τὸ χεῖρον	
	ἐλθοῦσα,	
	27 Ἀκούσασα περὶ τοῦ Ἰησοῦ	
προσελθοῦσα ὄπισθεν	ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν	44 Προσελθοῦσα ὄπισθεν
ἥψατο τοῦ κρασπέδου	ἥψατο	ἥψατο τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ·	τοῦ ἱματίου αὐτοῦ·	τοῦ ἱματίου αὐτοῦ,
21 Ἔλεγεν γὰρ ἐν ἑαυτῇ	28 Ἔλεγεν γὰρ ὅτι	
Ἐὰν μόνον ἅψωμαι τοῦ	ἐὰν ἅψωμαι κἂν τῶν	
ἱματίου αὐτοῦ, σωθήσομαι.	ἱματίων αὐτοῦ, σωθήσομαι.	
	29 Καὶ εὐθὺς ἐξηράνθη	καὶ παραχρῆμα ἔστη
	ἡ πηγὴ τοῦ αἵματος αὐτῆς,	ἡ ῥύσις τοῦ αἵματος αὐτῆς.

SECTION XXX.

The Raising of the Daughter of Jairus, and Cure of the Issue of Blood.

Matthew IX. 18.	Mark V. 22.	Luke VIII. 41.
18 Behold, there came	22 And, behold, there cometh	41 And, behold, there came
a certain ruler,	one of the rulers	a man
	of the synagogue,	
	Jairus by name;	named Jairus, and he was
		a ruler of the synagogue,
and	and when he saw him, he	and he
worshipped him,	fell at his feet,	fell down at Jesus' feet,
	23 And besought him	and besought him
saying,	greatly, saying,	
		that he would come into
		his house:
		42 For he had
My daughter	My little daughter	one only daughter, about
	(See v. 42.)	twelve years of age,
is even now dead:	lieth at the point of death:	and she lay a-dying.
but come and lay	I pray thee, come and lay	
thy hand upon her,	thy hands on her,	
	that she may be healed;	
and she *shall live.*	and she shall live.	
19 And Jesus arose, and	24 And Jesus	But as he
followed him, and so did	went with him; and	went,
his disciples.	much people followed	the people
	him, and thronged him.	*thronged* him.
20 And, behold, a woman,	25 And a certain woman,	43 And a woman,
which was diseased with	which had	having
an issue of blood	an issue of blood	an issue of blood
twelve years,	twelve years,	twelve years,
	26 And had suffered many	which
	things of many physicians,	
	and had spent all that	had *spent* all her living
	she had,	upon physicians, neither
	and was nothing bettered,	could be healed of any,
	but rather grew worse,	
	27 When she had heard of	
came	Jesus, came in the press	44 Came
behind him, and touched	behind, and touched	behind him, and touched
the hem of his garment:	his garment:	the *border* of his garment:
21 For she said within herself,	28 For she said,	
If I may but touch his	If I may touch but his	
garment, I shall be whole.	clothes, I shall be whole.	
	29 And straightway	and immediately
	the fountain of her blood	her issue of blood

Matthew IX. 22.	Mark V. 29.	Luke VIII. 45.
	καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.	
22 Ὁ δὲ Ἰησοῦς	30 Καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν,	See v. 46.
στραφεὶς	ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν Τίς μου ἥψατο τῶν ἱματίων;	45 Καὶ εἶπεν ὁ Ἰησοῦς Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν
	31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις Τίς μου ἥψατο;	ὁ Πέτρος καὶ οἱ σὺν αὐτῷ Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν, καὶ λέγεις Τίς ὁ ἁψάμενός μου;
	See v. 30.	46 Ὁ δὲ Ἰησοῦς εἶπεν Ἥψατό μού τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.
καὶ ἰδὼν αὐτὴν	32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 Ἡ δὲ γυνὴ	47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν,
	φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ	τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ
	καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.	(πᾶσαν ἀλήθειαν) ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παρα- χρῆμα.
εἶπεν Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε.	34 Ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.	48 Ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.		
	35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχι- συναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις τὸν διδάσκαλον;	49 Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχι- συναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου, μὴ σκύλλε τὸν διδάσκαλον.

Matthew IX. 22.	Mark V. 29.	Luke VIII. 44.
	was dried up; and she felt in her body that she was healed of that plague.	stanched.
22 But Jesus	30 And Jesus, immediately knowing in himself that virtue had gone out of him,	45 And Jesus (See v. 46.)
turned him about;	turned him about in the press, and said, Who touched my clothes?	said, Who touched me? When all denied,
	31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?	Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?
	See v. 30.	46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.
and when he saw her,	32 And he looked round about to see her that had done this thing.	
	33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.	47 And when the woman saw that she was not hid, she came trembling, and, falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.
he said, Daughter, be of good com- fort; thy faith hath made thee whole.	34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.	48 And he said unto her, Daughter, be of good com- fort: thy faith hath made thee whole; go in peace.
And the woman was made whole from that hour.		
	35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; Why troublest thou the Master any further?	49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter *is dead*; trouble not the Master.

Matthew IX. 23.	Mark V. 36.	Luke VIII. 50.
	36 Ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον	50 Ὁ δὲ Ἰησοῦς ἀκούσας
	λέγει τῷ ἀρχισυναγώγῳ Μὴ φοβοῦ, μόνον πίστευε.	ἀπεκρίθη αὐτῷ (λέγων) Μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται.
	See v. 31.	51 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν
	37 Καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.	οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον
	See v. 40.	καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον	38 Καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά,	52 Ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.
ἔλεγεν (αὐτοῖς) 24 Ἀναχωρεῖτε·	39 Καὶ εἰσελθὼν λέγει αὐτοῖς	Ὁ δὲ εἶπεν
	Τί θορυβεῖσθε καὶ κλαίετε;	Μὴ κλαίετε·
οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει.	τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.	οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.
Καὶ κατεγέλων αὐτοῦ.	40 Καὶ κατεγέλων αὐτοῦ.	53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.
25 Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,	Ὁ δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ,	54 Αὐτὸς δὲ (ἐκβαλὼν ἔξω πάντας)
εἰσελθὼν	καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον (ἀνακείμενον).	
ἐκράτησεν τῆς χειρὸς αὐτῆς,	41 Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ	κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν
	Ταλιθὰ κοῦμ, ὅ ἐστιν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.	λέγων Ἡ παῖς, ἔγειρε.
		55 Καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα,
καὶ ἠγέρθη τὸ κοράσιον.	42 Καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα·	See v. 42.
	See v. 43.	καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.
	καὶ ἐξέστησαν εὐθὺς	56 Καὶ ἐξέστησαν

Matthew IX. 23.	Mark V. 36.	Luke VIII. 50.
	[36] As soon as Jesus heard	[50] But when Jesus heard
	the word that was spoken,	it,
	he saith unto the ruler	he answered him, saying,
	of the synagogue,	
	Be not afraid, only believe.	Fear not: believe only, and
		she shall be made whole.
	See v. 31.	[51] And when he came into
		the house,
	[37] And he suffered no man	he suffered no man
	to follow him, save Peter,	to go in, save Peter,
	and James, and John	and James, and John,
	the brother of James.	and
	See v. 40.	the father and the mother
		of the maiden.
[23] And when Jesus came	[38] And he cometh [the	
into the ruler's house,	to the house of the ruler of	
and saw the	synagogue, and seeth the	
minstrels and the	tumult, and them that	[52] And all
people making a noise,	wept and wailed greatly.	wept, and bewailed her:
	[39] And when he was come in,	
[24] He said unto them,	he saith unto them,	but he said,
Give place;	Why make ye this ado, and	
for the maid is not dead,	weep? the damsel is not	Weep not; she is not dead,
but sleepeth.	but sleepeth. [dead,	but sleepeth.
And they laughed him to	[40] And they laughed him to	[53] And they laughed him to
scorn.	scorn.	scorn,
[25] But when	But when	knowing that she was dead.
the people were put forth,	he had put them all out,	[54] And he put them all out,
	he taketh the father and the	
	mother of the damsel, and	
	them that were with him,	
he went in,	and entereth in	
	where the damsel was lying.	
and took her	[41] And he took the damsel	and took her
by the hand,	by the hand, and said	by the hand, and called,
	unto her, Talitha-cumi;	
	which is, being interpreted,	
	Damsel, I say unto thee,	saying, Maid,
	arise.	arise.
		[55] And her spirit came
	[42] And straightway	again, and
and the maid arose.	the damsel arose,	she arose straightway:
	and walked; for she was	
	of the age of twelve years.	(See v. 42.)
	See v. 43.	and he commanded to give
		her meat.
	And they were	[56] And her parents were

Matthew IX. 26.

[26] Καὶ ἐξῆλθεν ἡ φήμη
αὕτη εἰς ὅλην τὴν γῆν
ἐκείνην.

Mark V. 42.

ἐκστάσει μεγάλῃ.

[43] Καὶ διεστείλατο αὐτοῖς
πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο,
καὶ εἶπεν δοθῆναι αὐτῇ
φαγεῖν.

Luke VIII. 56.

οἱ γονεῖς αὐτῆς·
ὁ δὲ παρήγγειλεν αὐτοῖς
μηδενὶ εἰπεῖν τὸ γεγονός.
See v. 55.

SECTION XXXI.

Christ Rejected at Nazareth.

XIII.

[54] Καὶ ἐλθὼν εἰς τὴν πατρίδα
αὐτοῦ

ἐδίδασκεν αὐτοὺς
ἐν τῇ συναγωγῇ αὐτῶν,

ὥστε ἐκπλήσσεσθαι αὐτοὺς
καὶ λέγειν Πόθεν τούτῳ
ἡ σοφία αὕτη
καὶ αἱ δυνάμεις;

[55] Οὐχ οὗτός ἐστιν
ὁ τοῦ τέκτονος υἱός; οὐχ ἡ
μήτηρ αὐτοῦ λέγεται Μαρία
καὶ οἱ ἀδελφοὶ αὐτοῦ
Ἰάκωβος καὶ Ἰωσὴφ
καὶ Σίμων καὶ Ἰούδας;
[56] Καὶ αἱ ἀδελφαὶ αὐτοῦ
οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν;
πόθεν οὖν τούτῳ
ταῦτα πάντα;
[57] Καὶ ἐσκανδαλίζοντο
ἐν αὐτῷ.
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς

VI. [1] Καὶ ἐξῆλθεν ἐκεῖθεν,
καὶ ἔρχεται εἰς τὴν πατρίδα
αὐτοῦ, καὶ ἀκολουθοῦσιν αὐ-
τῷ οἱ μαθηταὶ αὐτοῦ.
[2] Καὶ γενομένου σαββάτου
ἤρξατο διδάσκειν
ἐν τῇ συναγωγῇ·
καὶ οἱ πολλοὶ ἀκούοντες
ἐξεπλήσσοντο
λέγοντες Πόθεν τούτῳ ταῦτα,
καὶ τίς ἡ σοφία ἡ δοθεῖσα
τούτῳ, καὶ αἱ δυνάμεις
τοιαῦται αἱ διὰ τῶν χειρῶν
αὐτοῦ γινόμεναι;
[3] Οὐχ οὗτός ἐστιν
ὁ τέκτων,
ὁ υἱὸς τῆς Μαρίας
καὶ ἀδελφὸς
Ἰακώβου καὶ Ἰωσῆτος
καὶ Ἰούδα καὶ Σίμωνος; καὶ
οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ
ὧδε πρὸς ἡμᾶς;

καὶ ἐσκανδαλίζοντο
ἐν αὐτῷ.
[4] Καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς

Matthew IX. 26.	Mark V. 42.	Luke VIII. 56.
	astonished with a great astonishment.	astonished:
	43 And he charged them straitly that	but he charged them that they
	no man should know it;	should tell no man what was done.
	and commanded that something should be given her to eat.	
26 And the fame hereof went abroad into all that land.		

SECTION XXXI.

Christ Rejected at Nazareth.

XIII.	VI.	
54 And	1 And he went out from thence, and came into	
when he was come into his own country,	his own country; and his disciples follow him.	
	2 And when the Sabbath day was come, he began	
he taught them in their synagogue, insomuch	to teach in the synagogue: and many	
that they were astonished, and said, Whence	hearing him were astonished, saying, From whence	
hath this man	hath this man these things?	
this wisdom,	and what wisdom is this which is given unto him,	
and these mighty works?	that even such mighty works are wrought by his hands?	
55 Is not this the carpenter's son? is not his mother called Mary? and his brethren,	3 Is not this the carpenter, the son of Mary, the brother of	
James, and Joses,	James, and Joses,	
and Simon, and Judas?	and of Juda, and Simon?	
56 And his sisters, are they not all with us?	and are not his sisters here with us?	
Whence then hath this man all these things?		
57 And they were offended in him.	And they were offended at him.	
But Jesus *said* unto them,	4 But Jesus said unto them,	

Matthew XIII. 57.	Mark VI. 4.	Luke.
Οὐκ ἔστιν προφήτης	ὅτι οὐκ ἔστιν προφήτης	
ἄτιμος εἰ μὴ ἐν τῇ πατρίδι	ἄτιμος εἰ μὴ ἐν τῇ πατρίδι	
(αὐτοῦ)	αὐτοῦ καὶ ἐν τοῖς συγγενέσιν αὐτοῦ	
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	
58 Καὶ οὐκ	5 Καὶ οὐκ ἐδύνατο	
ἐποίησεν ἐκεῖ	ἐκεῖ ποιῆσαι οὐδεμίαν	
δυνάμεις πολλὰς	δύναμιν, εἰ μὴ ὀλίγοις	
	ἀῤῥώστοις ἐπιθεὶς τὰς	
	χεῖρας ἐθεράπευσεν.	
	6 Καὶ ἐθαύμαζεν	
διὰ τὴν ἀπιστίαν αὐτῶν.	διὰ τὴν ἀπιστίαν αὐτῶν.	
	Καὶ περιῆγεν τὰς κώμας	
	κύκλῳ διδάσκων.	

SECTION XXXII.

The Apostles sent forth.

X. 1 Καὶ προσκαλεσάμενος	7 Καὶ προσκαλεῖται	IX. 1 Συγκαλεσάμενος δὲ
τοὺς δώδεκα	τοὺς δώδεκα,	τοὺς δώδεκα
μαθητὰς αὐτοῦ		(μαθητὰς αὐτοῦ)
	καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο,	
ἔδωκεν αὐτοῖς ἐξουσίαν	καὶ ἐδίδου αὐτοῖς ἐξουσίαν	ἔδωκεν αὐτοῖς δύναμιν καὶ
πνευμάτων ἀκαθάρτων,	τῶν πνευμάτων τῶν ἀκαθάρτων,	ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια
ὥστε ἐκβάλλειν αὐτὰ		
καὶ θεραπεύειν πᾶσαν νόσον		καὶ νόσους θεραπεύειν.
καὶ πᾶσαν μαλακίαν.		2 peculiar to Luke.
2-8 peculiar to Matt.	8 Καὶ παρήγγειλεν αὐτοῖς	3 Καὶ εἶπεν πρὸς αὐτούς
9 Μὴ κτήσησθε	ἵνα μηδὲν αἴρωσιν	Μηδὲν αἴρετε
	εἰς ὁδὸν	εἰς τὴν ὁδόν,
	εἰ μὴ ῥάβδον μόνον,	μήτε ῥάβδον
χρυσὸν μηδὲ ἄργυρον	μὴ ἄρτον, μὴ πήραν,	μήτε πήραν μήτε ἄρτον
μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,	μὴ εἰς τὴν ζώνην χαλκόν,	μήτε ἀργύριον,
10 Μὴ πήραν εἰς ὁδὸν		
	9 Ἀλλὰ ὑποδεδεμένους σανδ-	
μηδὲ	άλια, καὶ μὴ ἐνδύσησθε	μήτε ἀνὰ
δύο χιτῶνας μηδὲ ὑποδήματα	δύο χιτῶνας.	δύο χιτῶνας ἔχειν.
μηδὲ ῥάβδους· ἄξιος γὰρ		
ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.	10 Καὶ ἔλεγεν αὐτοῖς	
11 Εἰς ἣν δ' ἂν πόλιν ἢ κώμην	Ὅπου ἂν εἰσέλθητε εἰς	4 Καὶ εἰς ἣν ἂν

Matthew XIII. 57.	Mark VI. 4.	Luke IX.
A prophet is not without honour, *save* in his own country,	A prophet is not without honour, but in his own country, and among his own kin, and in his	
and in his own house.	own house.	
58 And he did not many mighty works there	5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.	
	6 And he marvelled	
because of their unbelief.	because of their unbelief. And he went round about the villages, teaching.	

SECTION XXXII.

The Apostles sent forth.

X. 1 And when he had called unto him his twelve disciples,	7 And he called unto him the twelve,	1 Then he *called* his twelve disciples together,
	and began to send them forth by two and two;	
he *gave* them power against unclean spirits,	and gave them power over unclean spirits;	and gave them *power* and authority over all devils,
to cast them out,		
and to heal all manner of sickness, and all		and to cure
manner of disease.		diseases.
2-8 peculiar to Matt.		2 peculiar to Luke.
	8 And commanded them	3 And he said unto *them*,
9 Provide	that they should take nothing for their journey, save a staff only;	Take nothing for your journey, neither staves,
neither gold, nor silver,	no scrip, no bread,	nor scrip, neither bread,
nor brass, in your purses;	no money in their purse:	neither money;
10 Nor scrip for your journey,		
	9 But be shod with sandals;	
neither two coats,	and not put on two coats.	neither have two coats apiece.
neither shoes, nor yet staves: for the workman is worthy of his meat.		
	10 And he said unto them,	
11 And into whatsoever city	In what place soever	4 And whatsoever

Matthew X. 11.	Mark VI. 10.	Luke IX. 4.
εἰσέλθητε, ἐξετάσατε τίς ἐν	οἰκίαν,	οἰκίαν εἰσέλθετε,
αὐτῇ ἄξιός ἐστιν· κἀκεῖ	ἐκεῖ	ἐκεῖ
μείνατε ἕως ἂν ἐξέλθητε.	μένετε ἕως ἂν ἐξέλθητε	μένετε καὶ
12-13 peculiar to Matt.	ἐκεῖθεν.	ἐκεῖθεν ἐξέρχεσθε.
14 Καὶ ὃς ἂν μὴ δέξηται	11 Καὶ ὃς ἂν τόπος μὴ δέξη-	5 Καὶ ὅσοι ἂν μὴ δέχωνται
ὑμᾶς μηδὲ ἀκούσῃ τοὺς	ται ὑμᾶς μηδὲ ἀκούσωσιν	ὑμᾶς,
λόγους ὑμῶν, ἐξερχόμενοι	ὑμῶν, ἐκπορευόμενοι	ἐξερχόμενοι
ἔξω τῆς οἰκίας ἢ τῆς πόλεως	ἐκεῖθεν	ἀπὸ τῆς πόλεως
ἐκείνης ἐκτινάξατε τὸν	ἐκτινάξατε τὸν	ἐκείνης τὸν
κονιορτὸν τῶν	χοῦν τὸν ὑποκάτω τῶν	κονιορτὸν ἀπὸ τῶν
ποδῶν ὑμῶν.	ποδῶν ὑμῶν	ποδῶν ὑμῶν ἀποτινάξατε
	εἰς μαρτύριον αὐτοῖς.	εἰς μαρτύριον ἐπ' αὐτούς.
15 Ἀμὴν λέγω ὑμῖν,	(Ἀμὴν λέγω ὑμῖν,	
ἀνεκτότερον ἔσται γῇ	ἀνεκτότερον ἔσται	
Σοδόμων καὶ Γομόῤῥας	Σοδόμοις ἢ Γομόῤῥοις	
ἐν ἡμέρᾳ κρίσεως ἢ τῇ	ἐν ἡμέρᾳ κρίσεως ἢ τῇ	
πόλει ἐκείνῃ.	πόλει ἐκείνῃ.)	
	12 Καὶ ἐξελθόντες	6 Ἐξερχόμενοι δὲ
		διήρχοντο κατὰ τὰς κώμας
	ἐκήρυξαν ἵνα	εὐαγγελιζόμενοι
	μετανοῶσιν,	
	13 Καὶ δαιμόνια πολλὰ	
	ἐξέβαλλον, καὶ ἤλειφον	
	ἐλαίῳ πολλοὺς ἀῤῥώστους	
	καὶ ἐθεράπευον.	καὶ θεραπεύοντες πανταχοῦ.

SECTION XXXIII.

Herod desires to see Jesus.

XIV.		
1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσ-	14 Καὶ ἤκουσεν	7 Ἤκουσεν δὲ
εν Ἡρώδης ὁ τετράρχης	ὁ βασιλεὺς Ἡρώδης,	Ἡρώδης ὁ τετράρχης τὰ
		γινόμενα
τὴν ἀκοὴν Ἰησοῦ,	φανερὸν γὰρ ἐγένετο τὸ	(ὑπ' αὐτοῦ) πάντα,
	ὄνομα αὐτοῦ,	καὶ διηπόρει διὰ τὸ
2 Καὶ εἶπεν τοῖς παισὶν	καὶ ἔλεγεν	λέγεσθαι ὑπὸ τινῶν
αὐτοῦ Οὗτός ἐστιν Ἰωάννης	ὅτι Ἰωάννης	ὅτι Ἰωάννης
ὁ βαπτιστής· αὐτὸς	ὁ βαπτίζων	
ἠγέρθη ἀπὸ τῶν νεκρῶν,	ἐκ νεκρῶν ἀνέστη,	ἠγέρθη ἐκ νεκρῶν.
καὶ διὰ τοῦτο αἱ δυνάμεις	καὶ διὰ τοῦτο ἐνεργοῦσιν	
ἐνεργοῦσιν ἐν αὐτῷ.	αἱ δυνάμεις ἐν αὐτῷ.	
	15 Ἄλλοι δὲ ἔλεγον ὅτι	8 Ὑπὸ τινῶν δὲ ὅτι

Matthew X. 11.	Mark VI. 10.	Luke IX. 4.
or town ye shall enter,	ye enter into an house,	house ye enter into,
enquire who in it is		
worthy; and there abide	there abide	there abide, and
till ye go thence.	till ye depart from that place.	thence depart.
12-13 peculiar to Matt.		
14 And whosoever shall not	11 And whosoever shall not	5 And whosoever will not
receive you, nor hear your	receive you, nor hear	receive you,
words, *when ye depart* out	you, when ye depart	when ye *go out*
of that house or city,	thence,	of that city,
shake off the dust	shake off the dust	shake off the very dust
of your feet.	under your feet for	from your feet for
	a testimony against them.	a testimony against them.
15 Verily I say unto you,	Verily I say unto you,	
It shall be more tolerable	It shall be more tolerable	
for the land of Sodom and	for Sodom and	
Gomorrha in the day of	Gomorrha in the day of	
judgment than for that	judgment than for that	
city.	city.	
	12 And they went out, and	6 And they departed, and
		went through the towns,
	preached that men should	preaching the Gospel,
	repent.	
	13 And they cast out many	
	devils, and anointed with	
	oil many that were sick,	
	and healed them.	and healing every where.

SECTION XXXIII.

Herod desires to see Jesus.

XIV.		
1 At that time Herod the	14 And king Herod	7 Now Herod the
tetrarch heard	heard of him; for	tetrarch heard of
of the fame of Jesus,	his name was spread abroad:	all that was done by him:
		and he was perplexed,
2 And said unto his ser-	and he said,	because it was said of some,
vants, This is John	That John	that John
the Baptist: he	the Baptist	
is risen *from* the	was risen from the	was risen from the
dead; and therefore mighty	dead, and therefore mighty	dead;
works do shew forth	works do shew forth	
themselves in him.	themselves in him.	
	16 Others said, That it is	8 And of some, that

MATTHEW XIV.	MARK VI. 15.	LUKE IX. 8.
	Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον	Ἠλίας ἐφάνη, ἄλλων δὲ
	ὅτι προφήτης ὡς εἷς τῶν	ὅτι προφήτης τις τῶν
	προφητῶν.	ἀρχαίων ἀνέστη.
	16 Ἀκούσας δὲ	
	ὁ Ἡρώδης ἔλεγεν Ὃν	9 Εἶπεν δὲ Ἡρώδης
	ἐγὼ ἀπεκεφάλισα Ἰωάννην,	Ἰωάννην ἐγὼ ἀπεκεφάλισα·
	οὗτος (ἐστιν· αὐτὸς)	τίς δέ ἐστιν οὗτος περὶ οὗ
		ἐγὼ ἀκούω τοιαῦτα; καὶ
		ἐζήτει ἰδεῖν αὐτόν.
	ἠγέρθη (ἐκ νεκρῶν).	

SECTION XXXIV.

JOHN THE BAPTIST IMPRISONED AND BEHEADED.

3 Ὁ γὰρ Ἡρώδης	17 Αὐτὸς γὰρ ὁ Ἡρώδης	
κρατήσας	ἀποστείλας ἐκράτησεν	
τὸν Ἰωάννην ἔδησεν	τὸν Ἰωάννην, καὶ ἔδησεν	
αὐτὸν ἐν τῇ φυλακῇ	αὐτὸν ἐν φυλακῇ	
διὰ Ἡρωδιάδα τὴν γυναῖκα	διὰ Ἡρωδιάδα τὴν γυναῖκα	
(Φιλίππου) τοῦ ἀδελφοῦ	Φιλίππου τοῦ ἀδελφοῦ	
αὐτοῦ.	αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·	
4 Ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάν-	18 Ἔλεγεν γὰρ ὁ Ἰωάννης	
νης Οὐκ ἔξεστίν	τῷ Ἡρώδῃ ὅτι οὐκ ἔξεστίν	
σοι ἔχειν αὐτήν.	σοι ἔχειν τὴν γυναῖκα	
	τοῦ ἀδελφοῦ σου.	
	19 Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν	
5 Καὶ θέλων αὐτὸν ἀπο-	αὐτῷ καὶ ἤθελεν αὐτὸν ἀπο-	
κτεῖναι	κτεῖναι, καὶ οὐκ ἠδύνατο·	
ἐφοβήθη	20 Ὁ γὰρ Ἡρώδης ἐφοβεῖτο	
τὸν ὄχλον, ὅτι	τὸν Ἰωάννην, εἰδὼς αὐτὸν	
ὡς προφήτην αὐτὸν εἶχον.	ἄνδρα δίκαιον	
	καὶ ἅγιον, καὶ συνετήρει	
	αὐτόν, καὶ ἀκούσας αὐτοῦ	
	πολλὰ ἐποίει, καὶ ἡδέως	
	αὐτοῦ ἤκουεν.	
	21 Καὶ γενομένης ἡμέρας	
	εὐκαίρου, ὅτε Ἡρώδης	
6 Γενεσίοις δὲ γενομένοις	τοῖς γενεσίοις	
τοῦ Ἡρώδου	αὐτοῦ δεῖπνον ἐποίησεν	
	τοῖς μεγιστᾶσιν αὐτοῦ καὶ	

Matthew XIV.	Mark VI. 15.	Luke IX. 8.
	Elias. And others said, That it is a prophet, or as one of the prophets.	Elias had appeared; and of others, that one of the old prophets was risen again.
	16 But when Herod heard thereof, he said, It is John, whom I beheaded:	9 And Herod said, John have I beheaded: but who is this of whom I hear such things? and he desired to see him.
	he is risen from the dead.	

SECTION XXXIV.

John the Baptist Imprisoned and Beheaded.

3 For Herod had *laid hold* on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.	17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.	
4 For John said unto him, It is not lawful for thee to have her.	18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.	
	19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:	
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.	20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.	
6 But when Herod's birth-day was kept,	21 And when a convenient day was come, that Herod, on his birth-day, made a supper to his lords,	

MATTHEW XIV. 6.	MARK VI. 21.	LUKE.
	τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, 22 Καὶ εἰσελθούσης τῆς θυ-	
ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ	γατρὸς αὐτῆς τῆς Ἡρωδιά- δος καὶ ὀρχησαμένης,	
καὶ ἤρεσεν τῷ Ἡρώδῃ,	ἤρεσεν τῷ Ἡρώδῃ καὶ	
	τοῖς συνανακειμένοις. Ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι·	
7 Ὅθεν μεθ'	23 Καὶ	
ὅρκου ὡμολόγησεν αὐτῇ	ὤμοσεν αὐτῇ ὅτι	
δοῦναι ὃ ἂν αἰτήσηται.	ὃ ἐάν με αἰτήσῃς δώσω	
	σοι ἕως ἡμίσους τῆς βασιλείας μου.	
8 Ἡ δὲ	24 Καὶ ἐξελθοῦσα	
	εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ δὲ εἶπεν Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος.	
προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς		
	25 Καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βα- σιλέα ᾐτήσατο λέγουσα Θέ- λω ἵνα	
Δός μοι, φησίν, ὧδε	ἐξαυτῆς δῷς μοι	
ἐπὶ πίνακι τὴν κεφαλὴν	ἐπὶ πίνακι τὴν κεφαλὴν	
Ἰωάννου τοῦ Βαπτιστοῦ.	Ἰωάννου τοῦ Βαπτιστοῦ.	
9 Καὶ λυπηθεὶς	26 Καὶ περίλυπος γενόμενος	
ὁ βασιλεὺς διὰ τοὺς	ὁ βασιλεὺς διὰ τοὺς	
ὅρκους καὶ τοὺς συν-	ὅρκους καὶ τοὺς	
ανακειμένους	ἀνακειμένους οὐκ ἠθέλησεν	
	ἀθετῆσαι αὐτήν. 27 Καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα	
ἐκέλευσεν δοθῆναι.	ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.	
10 Καὶ πέμψας	28 Καὶ ἀπελθὼν	
ἀπεκεφάλισεν Ἰωάννην	ἀπεκεφάλισεν αὐτὸν	
ἐν τῇ φυλακῇ.	ἐν τῇ φυλακῇ,	
11 Καὶ ἠνέχθη ἡ κεφαλὴ	καὶ ἤνεγκεν τὴν κεφαλὴν	
αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη	αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν	
τῷ κορασίῳ, καὶ	αὐτὴν τῷ κορασίῳ, καὶ τὸ	
ἤνεγκεν	κοράσιον ἔδωκεν αὐτὴν	
τῇ μητρὶ αὐτῆς.	τῇ μητρὶ αὐτῆς.	

Matthew XIV. 6.	Mark VI. 21.	Luke.
	high captains, and chief estates of Galilee;	
the daughter of Herodias *danced* before them, and pleased Herod.	22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him,	
	the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.	
7 Whereupon he promised with an oath to give her	23 And he sware unto her,	
whatsoever she would ask.	Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.	
8 And she, being	24 And she went forth, and	
before instructed of her mother,	said unto her mother, What shall I ask? And she said, The head of John the Baptist.	
	25 And she came in straightway with haste unto the	
said, Give me here	king, and asked, saying, I will that thou give me, by and by in a charger,	
John Baptist's head in a charger.	the head of John the Baptist.	
9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat,	26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.	
	27 And immediately the king sent an executioner,	
he *commanded* it to be given her,	and commanded his head to be brought:	
10 And he sent, and beheaded John in the prison.	and he went and beheaded him in the prison,	
11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.	28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.	

Matthew XIV. 12.	Mark VI. 29.	Luke IX.
12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα καὶ ἔθαψαν αὐτόν,	29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.	

SECTION XXXV.

The Return of the Apostles.

Καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.	30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. 31 Καὶ λέγει αὐτοῖς Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐ- καίρουν.	10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν.

SECTION XXXVI.

Christ Feeds Five Thousand with Five Loaves and Two Fishes.

13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν·	32 Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.	10 Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν (εἰς τόπον ἔρημον) εἰς πόλιν καλουμένην Βηθσαϊδά.
καὶ ἀκούσαντες οἱ ὄχλοι	33 Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν πολ- λοί,	11 Οἱ δὲ ὄχλοι γνόντες
ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.	καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.	ἠκολούθησαν αὐτῷ,
	(καὶ συνῆλθον πρὸς αὐτόν.)	καὶ ἀποδεξάμενος αὐτοὺς
14 Καὶ ἐξελθὼν (ὁ Ἰησοῦς) εἶδεν πολὺν ὄχλον, καὶ	34 Καὶ ἐξελθὼν εἶδεν (ὁ Ἰησοῦς) πολὺν ὄχλον καὶ	

Matthew XIV. 12.	Mark VI. 29.	Luke IX.
12 And his disciples came and took up the body, and buried it,	29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.	

SECTION XXXV.

The Return of the Apostles.

And went and told Jesus.	30 And the apostles [gether gathered themselves to- unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.	10 And the apostles, when they were returned, told him all that they had done.

SECTION XXXVI.

Christ Feeds Five Thousand with Five Loaves and Two Fishes.

13 When Jesus heard of it he departed thence by ship into a desert place *apart:*	32 And they departed into a desert place by ship privately.	10 And he took them, and went aside privately into a desert place belonging to the city, called Bethsaida.
And when the people had heard thereof, they followed him *on foot* out of the cities.	33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.	11 And the people, when they knew it, followed him: and he received them,
14 And Jesus *went forth* and saw *a great multitude*,	34 And Jesus, when he came out, saw much people,	

Matthew XIV. 14.	Mark VI. 34.	Luke IX. 11.
ἐσπλαγχνίσθη ἐπ' αὐτοῖς	ἐσπλαγχνίσθη ἐπ' αὐτούς,	
	ὅτι ἦσαν ὡς πρόβατα	
	μὴ ἔχοντα ποιμένα,	
	καὶ ἤρξατο	
	διδάσκειν αὐτοὺς πολλά.	ἐλάλει αὐτοῖς περὶ
		τῆς βασιλείας τοῦ Θεοῦ,
		καὶ τοὺς χρείαν ἔχοντας
καὶ ἐθεράπευσεν		θεραπείας ἰᾶτο.
τοὺς ἀῤῥώστους αὐτῶν.		
	35 Καὶ ἤδη	12 Ἡ δὲ
15 Ὀψίας δὲ γενομένης	ὥρας πολλῆς γενομένης	ἡμέρα ἤρξατο κλίνειν·
προσῆλθον αὐτῷ	προσελθόντες αὐτῷ	προσελθόντες δὲ
οἱ μαθηταὶ	οἱ μαθηταὶ αὐτοῦ	οἱ δώδεκα
λέγοντες	λέγουσιν ὅτι	εἶπον αὐτῷ
Ἔρημός ἐστιν ὁ τόπος	ἔρημός ἐστιν ὁ τόπος,	
καὶ ἡ ὥρα ἤδη παρῆλθεν·	καὶ ἤδη ὥρα πολλή·	
ἀπόλυσον οὖν τοὺς ὄχλους,	36 Ἀπόλυσον αὐτούς, ἵνα	Ἀπόλυσον τὸν ὄχλον, ἵνα
ἵνα ἀπελθόντες εἰς τὰς	ἀπελθόντες εἰς τοὺς κύκλῳ	πορευθέντες εἰς τὰς κύκλῳ
	ἀγροὺς καὶ	κώμας καὶ τοὺς ἀγροὺς
κώμας ἀγοράσωσιν	κώμας ἀγοράσωσιν	καταλύσωσιν καὶ εὕρωσιν
ἑαυτοῖς βρώματα.	ἑαυτοῖς (ἄρτους)	ἐπισιτισμόν, ὅτι
	τί (γὰρ) φάγωσιν (οὐκ ἔχου-	
	σιν).	ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.
16 Ὁ δὲ Ἰησοῦς εἶπεν	37 Ὁ δὲ ἀποκριθεὶς εἶπεν	13 Εἶπεν δὲ
αὐτοῖς Οὐ χρείαν ἔχουσιν	αὐτοῖς	πρὸς αὐτούς
ἀπελθεῖν·		
δότε αὐτοῖς ὑμεῖς φαγεῖν.	Δότε αὐτοῖς ὑμεῖς φαγεῖν.	Δότε αὐτοῖς φαγεῖν ὑμεῖς.
	Καὶ λέγουσιν αὐτῷ Ἀπελ-	
	θόντες ἀγοράσωμεν δηναρίων	
	διακοσίων ἄρτους,	
	καὶ δώσομεν αὐτοῖς φαγεῖν.	
	38 Ὁ δὲ λέγει αὐτοῖς	
	Πόσους ἄρτους ἔχετε;	
	ὑπάγετε ἴδετε.	
17 Οἱ δὲ λέγουσιν αὐτῷ	Καὶ γνόντες λέγουσιν	Οἱ δὲ εἶπαν
Οὐκ ἔχομεν ὧδε εἰ μὴ		Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ
πέντε ἄρτους καὶ δύο ἰχθύας.	Πέντε, καὶ δύο ἰχθύας.	πέντε ἄρτοι καὶ ἰχθύες δύο,
		εἰ μήτι πορευθέντες ἡμεῖς
		ἀγοράσωμεν εἰς πάντα τὸν
		λαὸν τοῦτον βρώματα.
See v. 31.	See v. 44.	14 Ἦσαν γὰρ ὡσεὶ ἄνδρες
		πεντακισχίλιοι.
18 Ὁ δὲ εἶπεν Φέρετέ		
μοι ὧδε αὐτούς.		
19 Καὶ κελεύσας	39 Καὶ ἐπέταξεν αὐτοῖς	Εἶπεν δὲ πρὸς τοὺς μαθητὰς
τοὺς ὄχλους ἀνακλιθῆναι	ἀνακλῖναι πάντας	αὐτοῦ Κατακλίνατε αὐτοὺς
	συμπόσια συμπόσια	κλισίας ἀνὰ πεντήκοντα.

Matthew XIV. 14.	Mark VI. 34.	Luke IX. 11.
and was moved with	and was moved with	
compassion towards them.	compassion toward them,	
	because they were as sheep	
	not having a shepherd :	
	and he began	
	to teach them many things.	and spake unto them of
		the kingdom of God,
and he healed		and healed them
their sick.		that had need of healing.
15 And when	35 And when the	12 And when the
it was evening,	day was now far spent,	day began to wear away,
his disciples came to him,	his disciples came unto him,	then came the twelve,
saying,	and said,	and said unto him,
This is a desert place, and	This is a desert place, and	
the time is now past :	now the time is far passed :	
send the multitude away,	36 Send them away,	Send the multitude away,
that they may go into	that they may go into	that they may go into
	the country	the towns and country
	round about, and into	round about, and lodge,
the villages, and buy	the villages, and buy	and get
themselves victuals.	themselves bread :	*victuals :* for we are
	for they have nothing to eat.	
		here in a desert place.
16 But Jesus said	37 He answered and said	13 But he said
unto them, They need not	unto them,	unto them,
depart ;		
give ye them to eat.	Give ye them to eat.	Give ye them to eat.
	And they say unto him, Shall	
	we go and buy two hun-	
	dred pennyworth of bread,	
	and give them to eat ?	
	38 He saith unto them,	
	How many loaves have ye ?	
	go and see, And when	
17 And they say unto him,	they knew, they say,	And they said,
We have here but		We have no more but
five loaves and two fishes.	Five, and two fishes.	five loaves and two fishes;
		except we should go and
		buy meat for all
		this people.
See v. 31.	See v. 44.	14 For they were about
		five thousand men. And
18 He said, Bring them		
hither to me.		
19 And he *commanded*	39 And he commanded them	he said to his disciples,
the multitude to sit down	to make all sit down	Make them sit down
	by companies	by fifties in a company.

Matthew XIV. 19.	Mark VI. 39.	Luke IX. 15.
ἐπὶ τοὺς χόρτους,	ἐπὶ τῷ χλωρῷ χόρτῳ.	
		15 Καὶ ἐποίησαν οὕτως καὶ ἀνέκλιναν ἅπαντας.
	40 Καὶ ἀνέπεσαν πρασιαὶ πρασιαί, κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα.	
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν ηὐλόγησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.	41 Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.	16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.
20 Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.	42 Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· 43 Καὶ ἦραν κλασμάτων δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων.	17 Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς, κλασμάτων κόφινοι δώδεκα.
21 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παι- δίων.	44 Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.	

SECTION XXXVII.

Christ Walks on the Sea.

22 Καὶ εὐθέως ἠνάγκασεν (ὁ Ἰησοῦς) τοὺς μαθητὰς ἐμβῆναι εἰς πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν,	45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν,
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. 23 Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ᾽ ἰδίαν προσεύξασθαι. Ὀψίας δὲ γενομένης	ἕως αὐτὸς ἀπολύει τὸν ὄχλον. 46 Καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 47 Καὶ ὀψίας γενομένης

Matthew XIV. 19.	Mark VI. 39.	Luke IX. 15.
on the grass,	upon the green grass.	
		[15] And they did so, and
	[40] And they sat down	made them all sit down.
	in ranks, by hundreds,	
	and by fifties,	
and took	[41] And when he had taken	[16] Then he took
the five loaves and the	the five loaves and the	the five loaves and the
two fishes, and looking up	two fishes, he looked up	two fishes, and looking up
to heaven, *he* blessed,	to heaven, and blessed,	to heaven, he blessed them,
and brake, and	and brake the loaves, and	and brake, and
gave the loaves to his	gave them to his	gave to the
disciples, and the	disciples to	disciples to
disciples to the multitude.	set before them;	set before the multitude.
	and the two fishes divided	
	he among them all.	
[20] And they did all eat,	[42] And they did all eat,	[17] And they did eat,
and were filled:	and were filled.	and were all filled:
and they took up of	[43] And they took up	and there was taken up of
the fragments that remained		fragments that remained
twelve baskets full.	twelve baskets full of the	to them twelve baskets.
	fragments, and of the fishes.	
[21] And they that had eaten	[44] And they that did eat	
were about	of the loaves were about	
five thousand men,	five thousand men.	
besides women and children.		

SECTION XXXVII.

Christ Walks on the Sea.

[22] And straightway Jesus	[45] And straightway he	
constrained his disciples	constrained his disciples	
to get into a ship,	to get into the ship,	
and to go before him unto	and to go to	
the other side,	the other side	
	before unto Bethsaida,	
while he sent	while he sent	
the *multitudes* away.	away the people.	
[23] And when he had sent	[46] And when he had sent	
the multitudes away,	them away,	
he went up into	he departed into	
a mountain apart to pray:	a mountain to pray.	
and when the evening was	[47] And when even was	

MATTHEW XIV. 23.	MARK VI. 47.	LUKE.
μόνος ην ἐκεῖ.	ἦν	
24 Τὸ δὲ πλοῖον ἤδη	τὸ πλοῖον	
μέσον τῆς θαλάσσης	ἐν μέσῳ τῆς θαλάσσης, καὶ	
	αὐτὸς μόνος ἐπὶ τῆς γῆς.	
	48 Καὶ ἰδὼν αὐτοὺς	
ἦν βασανιζόμενον	βασανιζομένους	
ὑπὸ τῶν κυμάτων· ἦν γὰρ	ἐν τῷ ἐλαύνειν, ἦν γὰρ	
ἐναντίος ὁ ἄνεμος.	ὁ ἄνεμος ἐναντίος αὐτοῖς,	
25 Τετάρτῃ δὲ φυλακῇ	περὶ τετάρτην φυλακὴν	
τῆς νυκτὸς ἦλθεν	τῆς νυκτὸς ἔρχεται	
πρὸς αὐτοὺς (ὁ Ἰησοῦς)	πρὸς αὐτοὺς	
περιπατῶν ἐπὶ τὴν θάλασσαν	περιπατῶν ἐπὶ τῆς θαλάσσης.	
	Καὶ ἤθελεν παρελθεῖν αὐτούς·	
26 Καὶ ἰδόντες αὐτὸν οἱ	49 Οἱ δὲ ἰδόντες αὐτὸν	
μαθηταὶ ἐπὶ τῆς	περιπατοῦντα ἐπὶ τῆς	
θαλάσσης περιπατοῦντα	θαλάσσης	
ἐταράχθησαν λέγοντες	ἔδοξαν	
ὅτι φάντασμά ἐστιν, καὶ	φάντασμα εἶναι, καὶ	
ἀπὸ τοῦ φόβου ἔκραξαν.	ἀνέκραξαν·	
	50 Πάντες γὰρ αὐτὸν εἶδον	
	καὶ ἐταράχθησαν.	
27 Εὐθέως δὲ ἐλάλησεν	Καὶ εὐθὺς ἐλάλησεν	
αὐτοῖς ὁ Ἰησοῦς	μετ' αὐτῶν,	
λέγων	καὶ λέγει αὐτοῖς	
Θαρσεῖτε, ἐγώ εἰμι·	Θαρσεῖτε, ἐγώ εἰμι,	
μὴ φοβεῖσθε.	μὴ φοβεῖσθε.	
28-31 peculiar to Matt.		
32 Καὶ ἀναβάντων αὐτῶν	51 Καὶ ἀνέβη	
εἰς τὸ πλοῖον	πρὸς αὐτοὺς εἰς τὸ πλοῖον,	
ἐκόπασεν ὁ ἄνεμος.	καὶ ἐκόπασεν ὁ ἄνεμος·	
	καὶ λίαν ἐκ περισσοῦ	
	ἐν ἑαυτοῖς ἐξίσταντο.	
	(καὶ ἐθαύμαζον.)	
	52 Οὐ γὰρ συνῆκαν ἐπὶ τοῖς	
	ἄρτοις· ἦν γὰρ αὐτῶν	
33 peculiar to Matt.	ἡ καρδία πεπωρωμένη.	
34 Καὶ διαπεράσαντες	53 Καὶ διαπεράσαντες	
ἦλθον εἰς τὴν γῆν	ἦλθον ἐπὶ τὴν γῆν	
Γεννησαρέτ.	Γεννησαρὲτ	
	καὶ προσωρμίσθησαν.	
35 Καὶ	54 Καὶ ἐξελθόντων αὐτῶν	
	ἐκ τοῦ πλοίου εὐθὺς	
ἐπιγνόντες αὐτὸν οἱ	ἐπιγνόντες αὐτὸν	
ἄνδρες τοῦ τόπου ἐκείνου		
ἀπέστειλαν εἰς ὅλην τὴν	55 Περιδραμόντες ὅλην τὴν	
περίχωρον ἐκείνην, καὶ	χώραν ἐκείνην ἤρξαντο	

Matthew XIV. 23.	Mark VI. 47.	Luke.
come, he was there alone.	come,	
24 But the ship was now in	the ship was in	
the midst of the sea,	the midst of the sea,	
	and he alone on the land.	
	48 And he saw them	
tossed with waves:	toiling in rowing:	
for the wind was contrary.	for the wind was contrary	
	unto them:	
25 And in the fourth watch	and about the fourth watch	
of the night Jesus went	of the night he cometh	
unto them,	unto them,	
walking on the sea.	walking upon the sea, and	
	would have passed by them.	
26 And when the disciples	49 But when they saw	
saw him walking on the sea,	him walking upon the sea,	
they were troubled,		
saying, It is	they supposed it had been	
a spirit; and they cried out	a spirit, and cried out:	
for fear.		
	50 For they all saw him,	
	and were troubled:	
27 But *straightway* Jesus	and immediately he	
spake unto them,	talked with them, and	
saying,	saith unto them,	
Be of good cheer: it is I;	Be of good cheer: it is I;	
be not afraid.	be not afraid.	
28-31 peculiar to Matt.		
32 And when they were come	51 And he went up	
into the ship,	unto them into the ship;	
the wind ceased.	and the wind ceased:	
	and they were sore amazed	
	in themselves beyond mea-	
	sure, and wondered.	
	52 For they considered not	
	the miracle of the loaves:	
33 peculiar to Matt.	for their heart was hardened.	
34 And when they were	53 And when they had	
gone over, they came *into*	passed over, they came into	
the land of Gennesaret.	the land of Gennesaret,	
	and drew to the shore.	
35 And when	54 And when they were come	
	out of the ship, straightway	
the men of that place	they	
had knowledge of him,	knew him,	
they sent out into	55 And ran through	
all that country	that whole region	
round about.	round about, and began	

MATTHEW XIV. 35.	MARK VI. 55.	LUKE.
προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,	ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ ἐστίν. 56 Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθε- νοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ ἐσώζοντο.	
36 Καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.		

SECTION XXXVIII.

JESUS REPROVES THE PHARISEES.

XV.	VII.
1 Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι	1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. 2 Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας τοὺς ἄρτους, (ἐμέμψαντο) 3 Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρα- τοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, 4 Καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπ- τισμοὺς ποτηρίων καὶ ξεσ- τῶν καὶ χαλκίων καὶ κλινῶν.
λέγοντες	5 Καὶ ἐπερωτῶσιν αὐτὸν οἱ

Matthew XIV. 35.	Mark VI. 55.	Luke.
and brought unto him all that were diseased ;	to carry about in beds those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets,	
36 And besought him that they might only touch the *hem* of his garment : and as many as touched were made perfectly whole.	and besought him that they might touch if it were but the border of his garment : and as many as touched him were made whole.	

SECTION XXXVIII.

Jesus Reproves the Pharisees.

XV.	VII.	
1 Then came to Jesus scribes and Pharisees,	1 Then came together unto him the Pharisees, and certain of the scribes,	
which were of Jerusalem,	which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. 5 Then the Pharisees and	

Matthew XV. 2.	Mark VII. 5.	Luke.
	Φαρισαῖοι καὶ οἱ γραμματ-	
2 Διὰ τί	εῖς Διὰ τί οὐ περιπατοῦσιν	
οἱ μαθηταί σου	οἱ μαθηταί σου κατὰ τὴν	
παραβαίνουσιν τὴν		
παράδοσιν τῶν πρεσβυτέρων;	παράδοσιν τῶν πρεσβυτέρων,	
οὐ γὰρ νίπτονται	ἀλλὰ	
τὰς χεῖρας αὐτῶν	κοιναῖς χερσὶν	
ὅταν ἄρτον ἐσθίωσιν.	ἐσθίουσιν τὸν ἄρτον;	
3 Ὁ δὲ ἀποκριθεὶς εἶπεν	6 Ὁ δὲ (ἀποκριθεὶς) εἶπεν	
αὐτοῖς	αὐτοῖς Καλῶς ἐπροφήτευσεν	
	Ἡσαΐας περὶ ὑμῶν τῶν	
	ὑποκριτῶν; ὡς γέγραπται	
	Οὗτος ὁ λαὸς τοῖς χείλεσίν	
	με τιμᾷ, ἡ δὲ καρδία αὐ-	
	τῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ·	
	7 Μάτην δὲ σέβονταί με	
	διδάσκοντες διδασκαλίας	
	ἐντάλματα ἀνθρώπων.	
Διὰ τί καὶ ὑμεις παραβαινε-	8 Ἀφέντες	
τε τὴν ἐντολὴν τοῦ Θεοῦ	τὴν ἐντολὴν τοῦ Θεοῦ	
διὰ τὴν παράδοσιν	κρατεῖτε τὴν παράδοσιν	
ὑμῶν;	τῶν ἀνθρώπων. (βαπτισμοὺς	
	ξεστῶν καὶ ποτηρίων καὶ	
	ἄλλα παρομόια τοιαῦτα	
	πολλὰ ποιεῖτε.)	
	9 Καὶ ἔλεγεν αὐτοῖς Κα-	
	λῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ	
	Θεοῦ, ἵνα τὴν παράδοσιν	
	ὑμῶν τηρήσητε.	
4 Ὁ γὰρ Θεὸς (ἐνετείλατο	10 Μωυσῆς γὰρ	
λέγων) εἶπεν Τίμα τὸν πα-	εἶπεν Τίμα τὸν πατέρα σου	
τέρα καὶ τὴν μητέρα, καί Ὁ	καὶ τὴν μητέρα σου, καὶ Ὁ	
κακολογῶν πατέρα ἢ μητέρα	κακολογῶν πατέρα ἢ μητέρα	
θανάτῳ τελευτάτω·	θανάτῳ τελευτάτω.	
5 Ὑμεῖς δὲ λέγετε Ὃς ἂν	11 Ὑμεῖς δὲ λέγετε Ἐὰν	
εἴπῃ τῷ πατρὶ	εἴπῃ ἄνθρωπος τῷ πατρὶ	
ἢ τῇ μητρί Δῶρον	ἢ τῇ μητρί Κορβᾶν,	
	ὅ ἐστιν δῶρον,	
ὃ ἐὰν ἐξ ἐμοῦ	ὃ ἐὰν ἐξ ἐμοῦ	
ὠφεληθῇς,	ὠφεληθῇς·	
καὶ οὐ μὴ	12 Καὶ οὐκέτι ἀφίετε αὐτὸν	
τιμήσει τὸν	οὐδὲν ποιῆσαι τῷ	
πατέρα αὐτοῦ ἢ τὴν μητέρα	πατρὶ (αὐτοῦ) ἢ τῇ μητρί,	
αὐτοῦ·	(αὐτοῦ)	
6 Καὶ ἠκυρώσατε	13 Ἀκυροῦντες τὸν	

MATTHEW XV. 1.	MARK VII. 5.	LUKE.
saying,	scribes asked him,	
[2] Why do thy disciples	Why walk not thy disciples	
transgress the tradition	according to the tradition	
of the elders? for they	of the elders, but	
wash not their hands		
when they eat bread.	eat bread	
	with unwashen hands?	
[3] *But* he answered and said	[6] He answered and said	
unto them,	unto them, Well hath	
(See v. 7.)	Esaias prophesied of you	
	hypocrites, as it is writ-	
(See v. 8.)	ten, This people honoureth	
	me with their lips, but	
	their heart is far from me.	
(See v. 9.)	[7] Howbeit, in vain do they	
	worship me, teaching for	
	doctrines the command-	
	ments of men.	
Why do ye also transgress	[8] For, laying aside the	
the commandment of God	commandment of God,	
by your tradition?	ye hold the tradition	
	of men, as the washing	
	of pots and cups: and	
	many other such like things	
	ye do.	
	[9] And he said unto them,	
	Full well ye reject the	
	commandment of God, that	
	ye may keep your own	
[ing,	tradition.	
[4] For God commanded, say-	[10] For Moses said,	
Honour thy father and	Honour thy father and thy	
mother: and, He that curs-	mother; and, Whoso curseth	
eth father or mother,	father or mother,	
let him die the death.	let him die the death:	
[5] But ye say, Whosoever	[11] But ye say, If a man	
shall say to his father, or	shall say to his father or	
his mother, It is a gift,	mother, It is Corban,	
	that is to say, a gift,	
by whatsoever thou mightest	by whatsoever thou mightest	
be profited by me,	be profited by me;	
	he shall be free.	
[6] And honour not his	[12] And ye suffer him no	
	more to do ought for his	
father or his mother,	father or his mother;	
he shall be free.		
Thus have ye made	[13] Making	

Matthew XV. 6.	Mark VII. 13.	Luke.
τὸν νόμον τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.	λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε. Καὶ παρό- μοια τοιαῦτα πολλὰ ποιεῖτε.	
7 Ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων	See v. 6.	
8 (Ἐγγίζει μοι) ὁ λαὸς οὗτος (τῷ στόματι αὐτῶν καὶ) τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· 9 Μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.	See v. 7.	
10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ συνίετε·	14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε.	
11 Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στό- ματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.	15 Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα (ἀπ' αὐτοῦ), ἐκεῖνά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.	
12-14 peculiar to Matt.	16 (Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.)	
15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολήν.	17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.	
16 Ὁ δὲ (Ἰησοῦς) εἶπεν Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;	18 Καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε;	
17 Οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;	οὐ νοεῖτε ὅτι πᾶν τὸ ἔξω- θεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, 19 Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται,	

MATTHEW XV. 6.	MARK VII. 13.	LUKE.
the commandment of God of none effect by your tradition.	the word of God of non effect through your tradition, which ye have delivered: and many such like things do ye.	
7 Ye hypocrites, well did Esaias prophesy of you, saying,	See v. 6.	
8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.		
9 But in vain they do worship me, teaching for doctrines the commandments of men.	See v. 7.	
10 And he called the *multitude*, and said unto them, *Hear*, and understand:	14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:	
11 Not that which goeth into the mouth defileth a man; but *that* which cometh out of the mouth, this defileth a man.	15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.	
12-14 peculiar to Matt.	16 If any man have ears to hear, let him hear.	
15 Then answered Peter and said unto him, Declare unto us this parable.	17 And when he was entered into the house from the people, his disciples asked him concerning the parable.	
16 And Jesus *said*, Are ye also yet without understanding?	18 And he saith unto them, Are ye so without understanding also?	
17 Do not ye yet *understand* that whatsoever entereth in at the mouth goeth into the belly, and is cast out	Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out	

Matthew XV. 18.	Mark VII. 19.	Luke.
	καθαρίζων πάντα τὰ βρώματα;	
18 Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον.	20 Ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.	
19 Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί,	21 Ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,	
φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι,	πορνεῖαι, κλοπαί, φόνοι, 22 Μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός,	
βλασφημίαι.	βλασφημία, ὑπερηφανία, ἀφροσύνη·	
20 Ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.	23 Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.	

SECTION XXXIX.

Christ Heals the Syrophenician Woman's Daughter.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.	24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου. (καὶ Σιδῶνος.) Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν·	
22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν λέγουσα Ἐλέησόν με, κύριε υἱὸς Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.	25 Ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·	
23-25 peculiar to Matt.		

Matthew XV. 17.	Mark VII. 19.	Luke.
into the draught?	into the draught, purging all meats?	
18 But those things which *proceed* out of the mouth come forth from the heart;	20 And he said, That which cometh out of the man,	
and they defile the man.	that defileth the man.	
19 For out of the heart *proceed* *evil* thoughts,	21 For from within, out of the heart of men, proceed evil thoughts,	
murders, adulteries, fornications, thefts, false witness,	adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye,	
blasphemies:	blasphemy, pride, foolishness:	
20 These are the things which defile a man:	23 All these evil things come from within, and defile the man.	
but to eat with unwashen hands defileth not a man.		

SECTION XXXIX.

Christ Heals the Syrophenician Woman's Daughter.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.	24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.	
22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David;	25 For a certain woman,	
my daughter is grievously vexed with a devil.	whose young daughter had an unclean spirit,	
23-25 peculiar to Matt.	heard of him, and came and fell at his feet:	

Matthew XV. 26.	Mark VII. 26.	Luke.
	26 Ἡ δὲ γυνὴ ἦν Ἑλληνίς, Σύρα Φοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.	
26 Ὁ δὲ ἀποκριθεὶς εἶπεν	27 Καὶ (Ἰησοῦς) ἔλεγεν αὐτῇ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα·	
Οὐκ ἔξεστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.	οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.	
27 Ἡ δὲ εἶπεν Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.	28 Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.	
28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.	29 Καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον ὕπαγε,	
Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.	ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ δαιμόνιον.	
	30 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.	
29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,	31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου (καὶ Σιδῶνος) ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.	

SECTION XL.

The Deaf and Dumb Person Cured.

Matthew	Mark	Luke
	32 Καὶ φέρουσιν αὐτῷ κωφὸν μογγιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.	

Matthew XV. 26.	Mark VII. 26.	Luke.
	26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.	
26 *But* he answered and said,	27 But Jesus said unto her, Let the children first be filled: for	
It is not meet to take the children's bread, and to cast it to dogs.	it is not meet to take the children's bread, and to cast it unto the dogs.	
27 *And* she *said*, *Truth*, Lord: yet the dogs eat of the crumbs which fall from their masters' table.	28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.	
28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.	29 And he said unto her, For this saying go thy way;	
And her daughter was made whole from that very hour.	the devil is gone out of thy daughter.	
	30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.	
29 And Jesus departed from thence, and came nigh unto the sea of Galilee.	31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.	

SECTION XL.

The Deaf and Dumb Person Cured.

Matthew	Mark	Luke
	32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.	

Matthew XV. 32.	Mark VII. 33.	Luke.
	33 Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐ- τοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, 34 Καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὅ ἐσ- τιν Διανοίχθητι. 35 Καὶ (εὐθέως) ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 36 Καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. 37 Καὶ ὑπερπερισσῶς ἐξε- πλήσσοντο λέγοντες Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λα- λεῖν.	

SECTION XLI.

Four Thousand Fed with Seven Loaves and a few Fishes.

	VIII.	
32 Ὁ δὲ Ἰησοῦς προσκαλεσ- άμενος τοὺς μαθητὰς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.	1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος (ὁ Ἰησοῦς) τοὺς μαθητὰς (αὐτοῦ) λέγει αὐτοῖς 2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσιν (μοι) καὶ οὐκ ἔχουσιν τί φάγωσιν. 3 Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ·	

Matthew XV. 32.	Mark VII. 33.	Luke.
	[33] And he took him aside, from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ; [34] And, looking up to hea- ven, he sighed, and saith unto him, Ephphatha, that is, Be opened. [35] And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. [36] And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ; [37] And were beyond mea- sure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.	

SECTION XLI.

Four Thousand Fed with Seven Loaves and a few Fishes.

	VIII.	
[32] Then Jesus called his disciples unto him, and *said*, I have compassion on the multitude, because they *continue* with me now three days, and have nothing to eat : and I will not send them away fasting, lest they faint in	[1] In those days, the multi- tude being very great, and having nothing to eat, Jesus called his disciples unto him, & saith unto them, [2] I have compassion on the multitude, because they have now been with me three days, and have nothing to eat. [3] And if I send them away fasting to their own houses, they will faint by	

Matthew XV. 33.

33 Καὶ λέγουσιν αὐτῷ
οἱ μαθηταί (αὐτοῦ)
Πόθεν ἡμῖν ἐν ἐρημίᾳ
ἄρτοι τοσοῦτοι ὥστε
χορτάσαι ὄχλον τοσοῦτον;

34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς
Πόσους ἄρτους ἔχετε;
οἱ δὲ εἶπον Ἑπτά,
καὶ ὀλίγα ἰχθύδια.
35 Καὶ ἐκέλευσεν τοῖς
ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν.
36 Καὶ λαβὼν τοὺς ἑπτὰ
ἄρτους καὶ τοὺς ἰχθύας
εὐχαριστήσας ἔκλασεν
καὶ ἔδωκεν τοῖς μαθηταῖς,
(αὐτοῦ)
οἱ δὲ μαθηταὶ τοῖς
ὄχλοις.
See v. 34.

37 Καὶ ἔφαγον πάντες καὶ
ἐχορτάσθησαν, καὶ
τὸ περισσεῦον τῶν κλασμάτων
ἦραν ἑπτὰ σπυρίδας
πλήρεις.
38 Οἱ δὲ ἐσθίοντες ἦσαν
τετρακισχίλιοι ἄνδρες
χωρὶς γυναικῶν καὶ παιδίων.
39 Καὶ ἀπολύσας τοὺς
ὄχλους
ἀνέβη εἰς τὸ
πλοῖον, καὶ
ἦλθεν εἰς τὰ ὅρια
Μαγαδάν.

Mark VIII. 3.

καί τινες αὐτῶν ἀπὸ μακρό-
θεν εἰσίν.
4 Καὶ ἀπεκρίθησαν αὐτῷ
οἱ μαθηταὶ αὐτοῦ
ὅτι πόθεν
τούτους δυνήσεταί τις ὧδε
χορτάσαι ἄρτων
ἐπ' ἐρημίας;
5 Καὶ ἠρώτα αὐτούς
Πόσους ἔχετε ἄρτους;
οἱ δὲ εἶπαν Ἑπτά.
See v. 7.
6 Καὶ παραγγέλλει τῷ
ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·
καὶ λαβὼν τοὺς ἑπτὰ
ἄρτους
εὐχαριστήσας ἔκλασεν
καὶ ἐδίδου τοῖς μαθηταῖς
αὐτοῦ ἵνα παρατιθῶσιν,
καὶ παρέθηκαν τῷ
ὄχλῳ.
7 Καὶ εἶχαν ἰχθύδια ὀλίγα·
καὶ εὐλογήσας εἶπεν παρα-
τιθέναι καὶ αὐτά.
8 Ἔφαγον δὲ καὶ
ἐχορτάσθησαν, καὶ ἦραν
περισσεύματα κλασμάτων
ἑπτὰ σπυρίδας.

9 Ἦσαν δὲ (οἱ φαγόντες)
ὡς τετρακισχίλιοι·

καὶ ἀπέλυσεν
αὐτούς.
10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ
πλοῖον μετὰ τῶν μαθητῶν
αὐτοῦ ἦλθεν εἰς τὰ μέρη
Δαλμανουθά.

Luke.

MATTHEW XV. 32.	MARK VIII. 3.	LUKE.
the way.	the way: for divers of them come from far.	
33 And his disciples say unto him, Whence should we have so much bread in the wilderness as to fill so great a multitude?	4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?	
34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.	5 And he asked them, How many loaves have ye? And they said, Seven. See v. 7.	
35 And he commanded the *multitude* to sit down on the ground.	6 And he commanded the people to sit down on the ground:	
36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the *multitude*.	and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.	
See v. 34.	7 And they had a few small fishes: and he blessed, and commanded to set them also before them.	
37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.	8 So they did eat, and were filled; and they took up of the broken meat that was left seven baskets.	
38 And they that did eat were four thousand men, besides women and children.	9 And they that had eaten were about four thousand:	
39 And he sent away the multitude,	and he sent them away.	
and *took* ship, and came into the coasts of Magdala.	10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.	

SECTION XLII.

The Pharisees seek a Sign.

Matthew XVI.	Mark VIII. 11.	Luke.
1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. 2-3 peculiar to Matt.	11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.	
4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ (τοῦ προφήτου).	12 Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.	

SECTION XLIII.

The Leaven of the Scribes and Pharisees.

Καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.	13 Καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς (εἰς τὸ πλοῖον) ἀπῆλθεν	
5 Καὶ ἐλθόντες οἱ μαθηταὶ (αὐτοῦ) εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.	εἰς τὸ πέραν. 14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.	
6 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.	15 Καὶ διεστέλλετο αὐτοῖς λέγων Ὁρᾶτε βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.	
7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν.	16 Καὶ διελογίζοντο πρὸς ἀλλήλους (λέγοντες) ὅτι ἄρτους οὐκ ἔχουσιν·	

SECTION XLII.

The Pharisees seek a Sign.

Matthew XVI.	Mark VIII. 11.	Luke.
1 The Pharisees also, with the Sadducees, came, & tempting, desired him that he would shew them a sign from heaven.	11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.	
2-3 peculiar to Matt.	12 And he sighed deeply in his spirit, and saith,	
4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.	Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.	

SECTION XLIII.

The Leaven of the Scribes and Pharisees.

And he *left* them,	13 And he left them, and, entering into the ship again, departed	
and departed.		
5 And when his disciples were come to the other side,	to the other side.	
they had forgotten to take bread.	14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.	
6 Then Jesus said unto them, Take heed, and *beware* of the leaven of the Pharisees and of the Sadducees.	15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.	
7 And they reasoned *among themselves*, saying, It is because we have taken no bread.	16 And they reasoned among themselves, saying, It is because we have no bread.	

MATTHEW XVI. 8.	MARK VIII. 17.	LUKE.
8 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν (αὐτοῖς) Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι,	17 Καὶ γνοὺς (ὁ Ἰησοῦς) λέγει αὐτοῖς· Τί διαλογίζεσθε	
ὅτι ἄρτους οὐκ ἐλάβετε;	ὅτι ἄρτους οὐκ ἔχετε;	
9 Οὔπω νοεῖτε,	οὔπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 18 Ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε	
οὐδὲ μνημονεύετε	καὶ οὐ μνημονεύετε;	
τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;	19 Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ Δώδεκα.	
10 Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε;	20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν αὐτῷ Ἑπτά.	
11 Πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.	21 Καὶ ἔλεγεν αὐτοῖς Οὔπω συνίετε;	

SECTION XLIV.

CURE OF THE BLIND MAN NEAR BETHSAIDA.

MATTHEW	MARK	LUKE
	22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. Καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ	

Matthew XVI. 8.	Mark VIII. 17.	Luke.
8 Which when Jesus perceived, he said unto them, O ye of little faith,	17 And when Jesus knew it, he saith unto them,	
why reason ye among yourselves, because ye have brought no bread?	Why reason ye because ye have no bread?	
9 Do ye not yet understand,	perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not?	
neither remember	and do ye not remember,	
the five loaves of the five thousand,	19 When I brake the five loaves among five thousand,	
and how many baskets	how many baskets full of fragments	
ye took up?	took ye up? They say unto him, Twelve.	
10 Neither the seven loaves of the four thousand,	20 And when the seven among four thousand,	
and how many baskets ye *took* up?	how many baskets full of fragments ye took up? And they said, Seven.	
	21 And he said unto them,	
11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?	How is it that ye do not understand?	

SECTION XLIV.

Cure of the Blind Man near Bethsaida.

	22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led	

Matthew XVI. 13.	Mark VIII. 23.	Luke IX. 18.
	ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν Εἴ τι βλέπεις ;	
	24 Καὶ ἀναβλέψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.	
	25 Εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ (ἐποίησεν αὐτὸν ἀναβλέψαι) διέβλεψεν καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα.	
	26 Καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν κώμην εἰσέλθῃς. (μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.)	

SECTION XLV.

Peter confesses that Jesus is the Christ.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς	27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ	18 Καὶ ἐγένετο
εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου	εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ	
		ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί,
ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου ;	ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι ;	καὶ ἐπηρώτησεν αὐτοὺς λέγων Τίνα με λέγουσιν οἱ ὄχλοι εἶναι ;
14 Οἱ δὲ εἶπον Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἱερεμίαν ἢ ἕνα τῶν προφητῶν.	28 Οἱ δὲ (ἀπεκρίθησαν) εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.	19 Οἱ δὲ ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.
15 Λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε	29 Καὶ αὐτὸς ἐπηρώτα αὐτούς Ὑμεῖς δὲ τίνα με λέγετε	20 Εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε

Matthew XVI. 13.	Mark VIII. 23.	Luke IX. 18.
	him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought?	
	24 And he looked up, and said, I see men as trees, walking.	
	25 After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.	
	26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.	

SECTION XLV.

Peter confesses that Jesus is the Christ.

13 When Jesus came into the coasts of Cesarea Philippi,	27 And Jesus went out and his disciples into the towns of Cesarea Philippi:	18 And it came to pass,
		as he was alone praying,
he asked his disciples, saying,	and by the way he asked his disciples, saying unto them,	his disciples were with him: and he asked them, saying,
Whom do men say that I, the Son of man, am?	Whom do men say that I am?	Whom say the people that I am?
14 And they said, Some say that thou art	28 And they answered,	19 They answering, said,
John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.	John the Baptist: but some say, Elias; and others, One of the prophets.	John the Baptist; but some say, Elias, and others say, that one of the old prophets is risen again.
15 He saith unto them, But whom say ye that I am?	29 And he saith unto them, But whom say ye that I am?	20 He said unto them, But whom say ye that I am?

Matthew XVI. 16.	Mark VIII. 29.	Luke IX. 20.
εἶναι;	εἶναι;	εἶναι;
16 Ἀποκριθεὶς δὲ Σίμων	ἀποκριθεὶς ὁ Πέτρος	Πέτρος δὲ ἀποκριθεὶς
Πέτρος εἶπεν Σὺ εἶ	λέγει αὐτῷ Σὺ εἶ	εἶπεν
ὁ Χριστὸς	ὁ Χριστός.	Τὸν Χριστὸν
ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.		τοῦ Θεοῦ.
17-19 peculiar to Matt.		
20 Τότε διεστείλατο	30 Καὶ ἐπετίμησεν	21 Ὁ δὲ ἐπιτιμήσας
τοῖς μαθηταῖς (αὐτοῦ) ἵνα	αὐτοῖς ἵνα	αὐτοῖς παρήγγειλεν
μηδενὶ εἴπωσιν ὅτι αὐτός	μηδενὶ λέγωσιν	μηδενὶ λέγειν
ἐστιν (Ἰησοῦς) ὁ Χριστός.	περὶ αὐτοῦ.	τοῦτο,

SECTION XLVI.

Jesus Foretells his Sufferings.

21 Ἀπὸ τότε ἤρξατο	31 Καὶ ἤρξατο	
ὁ Ἰησοῦς δεικνύειν	διδάσκειν	22 Εἰπὼν
τοῖς μαθηταῖς αὐτοῦ ὅτι	αὐτοὺς ὅτι	ὅτι
δεῖ αὐτὸν εἰς Ἱεροσόλυμα	δεῖ τὸν υἱὸν τοῦ ἀνθρώπου	δεῖ τὸν υἱὸν ἀνθρώπου
ἀπελθεῖν καὶ πολλὰ παθεῖν	πολλὰ παθεῖν καὶ	πολλὰ παθεῖν καὶ
ἀπὸ τῶν	ἀποδοκιμασθῆναι ὑπὸ τῶν	ἀποδοκιμασθῆναι ἀπὸ τῶν
πρεσβυτέρων καὶ ἀρχιερέων	πρεσβυτέρων καὶ τῶν ἀρχιερ-	πρεσβυτέρων καὶ ἀρχιερέων
καὶ γραμματέων καὶ	έων καὶ τῶν γραμματέων καὶ	καὶ γραμματέων καὶ
ἀποκτανθῆναι καὶ	ἀποκτανθῆναι καὶ μετὰ	ἀποκτανθῆναι καὶ
τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.	τρεῖς ἡμέρας ἀναστῆναι,	τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.
	32 Καὶ παρρησίᾳ τὸν λόγον	
	ἐλάλει.	
22 Καὶ προσλαβόμενος	Καὶ προσλαβόμενος	
αὐτὸν ὁ Πέτρος λέγει	ὁ Πέτρος αὐτὸν ἤρξατο	
αὐτῷ ἐπιτιμῶν Ἵλεώς σοι,	ἐπιτιμᾶν αὐτῷ.	
κύριε· οὐ μὴ ἔσται σοι τοῦτο.		
23 Ὁ δὲ στραφεὶς	33 Ὁ δὲ ἐπιστραφεὶς καὶ	
	ἰδὼν τοὺς μαθητὰς αὐτοῦ	
εἶπεν τῷ Πέτρῳ	ἐπετίμησεν Πέτρῳ καὶ λέγει	
Ὕπαγε ὀπίσω μου, σατανᾶ·	Ὕπαγε ὀπίσω μου, σατανᾶ,	
σκάνδαλον εἶ μου,		
ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ	ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ	
ἀλλὰ τὰ τῶν ἀνθρώπων.	ἀλλὰ τὰ τῶν ἀνθρώπων.	
24 Τότε ὁ Ἰησοῦς εἶπεν	34 Καὶ προσκαλεσάμενος	
τοῖς μαθηταῖς	τὸν ὄχλον σὺν τοῖς μαθηταῖς	
αὐτοῦ	αὐτοῦ εἶπεν αὐτοῖς	23 Ἔλεγεν δὲ πρὸς πάντας
Εἴ τις θέλει ὀπίσω μου	Ὅστις θέλει ὀπίσω μου	Εἴ τις θέλει ὀπίσω μου

Matthew XVI. 16.	Mark VIII. 29.	Luke IX. 20.
[16]And Simon Peter answer-	And Peter answereth	Peter answering,
ed and *said*, Thou art	and saith unto him, Thou	said,
the Christ, the Son of	art the Christ.	The Christ
the living God.		of God.
17-19 peculiar to Matt.		
[20] Then *charged* he his	[30] And he charged	[21] And he straitly charged
disciples that they should	them that they should	them, and commanded them
tell no man that	tell no man	to tell no man
he was Jesus the Christ.	of him.	that thing;

SECTION XLVI.

Jesus Foretells his Sufferings.

[21] From that time forth	[31] And he	
began Jesus to shew unto	began to teach	[22] Saying,
his disciples, how that	them, that	
he must go unto Jerusalem,	the Son of man must	the Son of man must
and suffer many things	suffer many things, and	suffer many things, and
of the elders,	be rejected of the elders,	be rejected of the elders,
and chief priests, and	and of the chief priests, and	and chief priests, and
scribes, and be killed,	scribes, and be killed,	scribes, and be slain,
and be	and after	and be
raised again the third day.	three days rise again.	raised the third day.
	[32] And he spake that	
	saying openly.	
[22] Then Peter took him, and	And Peter took him, and	
began to rebuke him, saying,	began to rebuke him.	
Be it far from thee, Lord:		
this shall not be unto thee.	[about	
[23] But he turned,	[33] But when he had turned	
	and looked on his disciples,	
and said unto Peter,	he rebuked Peter, saying,	
Get thee behind me, Satan;	Get thee behind me, Satan:	
thou art an offence unto me:		
for thou savourest not the	for thou savourest not the	
things that be of God, but	things that be of God, but	
those that be of men.	the things that be of men.	
[24] Then said Jesus	[34] And when he had called	
	the people unto him,	
unto his disciples,	with his disciples also,	
	he said unto them,	[23] And he *said* to them all,
If any man *will come*	Whosoever will come	If any man *will come*

Matthew XVI. 24.

ἐλθεῖν, ἀπαρνησάσθω
ἑαυτὸν καὶ ἀράτω τὸν
σταυρὸν αὐτοῦ,
καὶ ἀκολουθείτω μοι.
25 Ὃς γὰρ ἐὰν θέλῃ τὴν
ψυχὴν αὐτοῦ σῶσαι, ἀπολέ-
σει αὐτήν· ὃς δ' ἂν ἀπολέσῃ
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,
εὑρήσει αὐτήν.
26 Τί γὰρ ὠφεληθήσεται
ἄνθρωπος, ἐὰν
τὸν κόσμον ὅλον κερδήσῃ,
τὴν δὲ ψυχὴν αὐτοῦ ζημιω-
θῇ; ἢ τί δώσει ἄνθρωπος
αντάλλαγμα τῆς ψυχῆς
αὐτοῦ;
27 Μέλλει γὰρ ὁ υἱὸς τοῦ
ἀνθρώπου
ἔρχεσθαι ἐν τῇ δόξῃ
τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων
αὐτοῦ, καὶ τότε ἀποδώσει
ἑκάστῳ κατὰ τὴν πρᾶξιν
αὐτοῦ.
28 Ἀμὴν λέγω ὑμῖν,
εἰσίν τινες ὧδε
ἑστῶτες οἵτινες
οὐ μὴ γεύσωνται θανάτου
ἕως ἂν ἴδωσιν
τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐν
τῇ βασιλείᾳ αὐτοῦ.

Mark VIII. 34.

ἀκολουθεῖν, ἀπαρνησάσθω
ἑαυτὸν καὶ ἀράτω τὸν
σταυρὸν αὐτοῦ,
καὶ ἀκολουθείτω μοι.
35 Ὃς γὰρ ἐὰν θέλῃ τὴν
ψυχὴν αὐτοῦ σῶσαι, ἀπολέ-
σει αὐτήν· ὃς δ' ἂν ἀπολέσει
τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ
καὶ τοῦ εὐαγγελίου,
σώσει αὐτήν.
36 Τί γὰρ ὠφελεῖ τὸν
ἄνθρωπον
κερδῆσαι τὸν κόσμον ὅλον
καὶ ζημιωθῆναι τὴν ψυχὴν
αὐτοῦ; 37 Τί γὰρ
ἀντάλλαγμα τῆς ψυχῆς
αὐτοῦ;
38 Ὃς γὰρ ἐὰν ἐπαισχυνθῇ
μὲ καὶ τοὺς ἐμοὺς λόγους
ἐν τῇ γενεᾷ ταύτῃ τῇ
μοιχαλίδι καὶ ἁμαρτωλῷ,
καὶ ὁ υἱὸς τοῦ
ἀνθρώπου ἐπαισχυνθήσεται
αὐτό, ὅταν ἔλθῃ ἐν τῇ δόξῃ
τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων τῶν
ἁγίων.

IX. 1 Καὶ ἔλεγεν αὐτοῖς
Ἀμὴν λέγω ὑμῖν ὅτι
εἰσίν τινες ὧδε τῶν
ἑστηκότων οἵτινες
οὐ μὴ γεύσωνται θανάτου
ἕωσ ἂν ἴδωσιν
τὴν βασιλείαν τοῦ Θεοῦ
ἐληλυθυῖαν ἐν δυνάμει.

Luke IX. 23.

ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν
καὶ ἀράτω τὸν
σταυρὸν αὐτοῦ καθ' ἡμέραν,
καὶ ἀκολουθείτω μοι.
24 Ὃς γὰρ ἂν θέλῃ τὴν
ψυχὴν αὐτοῦ σῶσαι, ἀπολέ-
σει αὐτήν· ὃς δ' ἂν ἀπολέσῃ
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,
οὗτος σώσει αὐτήν.
25 Τί γὰρ ὠφελεῖται
ἄνθρωπος
κερδήσας τὸν κόσμον ὅλον,
ἑαυτὸν δὲ ἀπολέσας ἢ ζημιω-
θείς;
26 Ὃς γὰρ ἂν ἐπαισχυνθῇ με
καὶ τοὺς ἐμοὺς λόγους,
τοῦτον ὁ υἱὸς τοῦ
ἀνθρώπου ἐπαισχυνθήσεται,
ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ
καὶ τοῦ πατρὸς
καὶ τῶν ἁγίων ἀγγέλων.
27 Λέγω δὲ ὑμῖν ἀληθῶς,
εἰσίν τινες τῶν αὐτοῦ
ἑστώτων οἳ
οὐ μὴ γεύσωνται θανάτου
ἕως ἂν ἴδωσιν
τὴν βασιλείαν τοῦ Θεοῦ.

Matthew XVI. 24.	Mark VIII. 34.	Luke IX. 23.
after me, let him deny	after me, let him deny	after me, let him deny
himself, and take up his	himself, and take up his	himself, and take up his
cross, and follow me.	cross, and follow me.	cross daily, and follow me.
25 For whosoever will	35 For whosoever will	24 For whosoever will
save his life shall lose it;	save his life shall lose it;	save his life shall lose it;
and whosoever will	but whosoever shall	but whosoever will lose
lose his life for my sake	lose his life for my sake	his life for my sake,
	and the gospel's,	
shall find it.	the same shall save it.	the same shall save it.
26 For what is a man	36 For what shall it	25 For what is a man
profited if he shall	profit a man, if he shall	*advantaged*, if he
gain the whole world,	gain the whole world,	gain the whole world,
and lose his own soul?	and lose his own soul?	and lose himself,
		or be cast away?
or what shall a man	37 Or what shall a man	
give in exchange for	give in exchange for	
his soul?	his soul?	
	38 Whosoever therefore	26 For whosoever
	shall be ashamed of me	shall be ashamed of me,
	and of my words,	and of my words, of him
	in this adulterous and	
	sinful generation, of him	
27 For the Son of man	also shall the Son of man	shall the Son of man
	be ashamed, when he	be ashamed, when he
shall come in the glory	cometh in the glory	*shall come* in his own glory,
of his Father, with his	of his Father, with	and in his Father's, and of
angels; and then he shall	the holy angels.	the holy angels.
reward every man accord-		
ing to his works.		
	IX. 1 And he said unto them,	27 But
28 Verily I say unto you,	Verily I say unto you,	I tell you of a truth,
There be some	That there be some of them	there be some
standing here, which	that stand here, which	standing here, which
shall not taste of death,	shall not taste of death,	shall not taste of death
till they *see*	till they have seen	till they *see*
the Son of man coming		
in his kingdom.	the kingdom of God	the kingdom of God.
	come with power.	

SECTION XLVII.

The Transfiguration.

Matthew XVII. 1.	Mark IX. 2.	Luke IX. 28.
1 Καὶ μεθ'	2 Καὶ μετὰ	28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡσεὶ
ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,	ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην,	ἡμέραι ὀκτώ, καὶ παραλα- βὼν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην
καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.	καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους,	ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.
2 Καὶ μετεμορφώθη	καὶ μετεμορφώθη	29 Καὶ ἐγένετο ἐν τῷ προσ- εύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον
ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,	ἔμπροσθεν αὐτῶν·	
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.	3 Καὶ τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.	καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.
3 Καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες.	4 Καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωυσῇ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰη- σοῦ.	30 Καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωυσῆς καὶ Ἡλίας. 31-32 peculiar to Luke.
4 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν.	5 Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσῇ μίαν καὶ Ἠλίᾳ μίαν.	33 Εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς, τρεῖς, μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν Ἠλίᾳ,
	6 Οὐ γὰρ ᾔδει τί ἀποκριθῇ· ἔκφοβοι γὰρ ἐγένοντο.	μὴ εἰδὼς ὃ λέγει.
5 Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς,	7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς,	34 Ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελ- θεῖν αὐτοὺς εἰς τὴν νεφέλην.
καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ	καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης (λέγουσα) Οὗτός ἐστιν ὁ υἱός μου ὁ	35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ

SECTION XLVII.

The Transfiguration.

Matthew XVII. 1.	Mark IX. 2.	Luke IX. 28.
		28 And it came to pass
1 And after six days	2 And after six days,	about an eight days after
Jesus taketh	Jesus taketh with him	these sayings, he took
Peter, James, and John	Peter, and James, and John,	Peter, and John, and James,
his brother,		
and *bringeth* them up into	and leadeth them up into	and went up into
an high mountain	an high mountain	a mountain to pray.
apart,	apart by themselves:	29 And as he prayed,
2 And was transfigured	and he was transfigured	the fashion of his counte-
before them:	before them.	nance was altered,
and his face did shine as		
the sun, and his raiment	3 And his raiment became	and his raiment was
was white as the light.	shining, exceeding white	white and glistering.
	as snow; so as no fuller	
	on earth can white them.	
3 And, behold,	4 And	30 And, behold,
there appeared unto them,	there appeared unto them	there talked with him
		two men, which were
Moses and Elias	Elias with Moses: and they	Moses and Elias:
talking with him.	were talking with Jesus.	31-32 peculiar to Luke.
4 Then answered Peter,	5 And Peter answered	33 Peter
and said unto Jesus,	and said to Jesus,	said unto Jesus,
Lord, it is good for us	Master, it is good for us	Master, it is good for us
to be here: if thou wilt,	to be here:	to be here:
let us make here three	and let us make three	and let us make three
tabernacles; one for thee,	tabernacles; one for thee,	tabernacles; one for thee,
and one for Moses,	and one for Moses,	and one for Moses,
and one for Elias.	and one for Elias.	and one for Elias:
	6 For he wist not what to	not knowing what he said.
	say; for they were sore afraid.	
5 While he yet *spake*,	7 And there was	34 While he thus spake,
behold, a bright cloud	a cloud	there came a cloud
overshadowed them:	that overshadowed them:	and overshadowed them:
		and they feared as they
		entered into the cloud.
and behold a voice	and a voice came	35 And there came a voice
out of the cloud, which said,	out of the cloud, saying,	out of the cloud, saying,
This is my beloved Son,	This is my beloved Son:	This is my *beloved* Son:

Matthew XVII. 5.	Mark IX. 7.	Luke IX. 35.
ἀγαπητός, ἐν ᾧ ηὐδόκησα· ἀκούετε αὐτοῦ.	ἀγαπητός, ἀκούετε αὐτοῦ.	ἐκλελεγμένος, αὐτοῦ ἀκούετε.
6 Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσ- ωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.	See v. 6.	36 Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν
7 Καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε.		
8 Ἐπάραντες δὲ τοὺς ὀφ- θαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.	8 Καὶ ἐξάπινα περιβλεψ- άμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ᾽ ἑαυτῶν.	εὑρέθη Ἰησοῦς μόνος.

SECTION XLVIII.

Christ's Discourse after the Transfiguration.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἴπητε τὸ ὅραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.	9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώ- που ἐκ νεκρῶν ἀναστῇ.	
	10 Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆ- ναι.	
10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;	11 Καὶ ἐπηρώτων αὐτὸν λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;	
11 Ὁ δὲ (Ἰησοῦς) ἀποκριθεὶς εἶπεν Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·	12 Ὁ δὲ (ἀποκριθεὶς) ἔφη αὐτοῖς Ἡλίας ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ;	
12 Λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ	13 Ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλίας ἐλήλυθεν,	

Matthew XVII. 5.	Mark IX. 7.	Luke IX. 35.
in whom I am well pleased;		
hear ye him.	hear him.	hear him.
6 And when the disciples		36 And when
heard it, they fell on their		the voice was past,
face, and were sore afraid.	See v. 6.	
7 And Jesus came and		
touched them, and said,		
Arise, and be not afraid.	[had	
8 And when they had	8 And suddenly, when they	
lifted up their eyes,	looked round about, they	
they saw no man, save	saw no man any more, save	
Jesus only.	Jesus only with themselves.	Jesus was found alone.

SECTION XLVIII.

Christ's Discourse after the Transfiguration.

9 *And* as they came down	9 And as they came down	
from the mountain,	from the mountain,	
Jesus *charged* them, saying,	he charged them that	
Tell the vision to no man,	they should tell no man	
	what things they had seen,	
until the Son of man be	till the Son of man were	
risen again from the dead.	risen from the dead.	
	10 And they kept that say-	
	ing with themselves, ques-	
	tioning one with another	
	what the rising from the	
	dead should mean.	
10 And his disciples asked	11 And they asked	
him, saying, *Why then* say	him, saying, Why say	
the scribes that Elias	the scribes that Elias	
must first come?	must first come?	
11 And Jesus answered	12 And he answered	
and *said* unto them,	and told them,	
Elias *truly* shall first come,	Elias verily cometh first,	
and restore all things.	and restoreth all things;	
	and how it is written of	
	the Son of man, that he	
	must suffer many things,	
	and be set at nought.	
12 *But* I say unto you,	13 But I say unto you,	
That Elias is come already,	That Elias is indeed come,	

Matthew XVII. 12.	Mark IX. 13.	Luke IX. 37.
οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν·	καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν.	
οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.		

SECTION XLIX.

Christ casts out a Deaf and Dumb Spirit.

14 Καὶ ἐλθὼν	14 Καὶ ἐλθὼν	37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς.
πρὸς τὸν ὄχλον,	πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας αὐτοῖς.	
	15 Καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ	38 Καὶ ἰδοὺ
προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν.	προστρέχοντες ἠσπάζοντο αὐτόν.	
	16 Καὶ ἐπηρώτησεν (τοὺς γραμματεῖς) αὐτούς Τί συνζητεῖτε πρὸς αὐτούς;	
	17 Καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου	ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν
15 Καὶ λέγων Κύριε, ἐλέησόν μου τὸν υἱόν,	Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ,	λέγων Διδάσκαλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί ἐστιν,
ὅτι σεληνιάζεται	ἔχοντα πνεῦμα ἄλαλον·	39 Καὶ ἰδοὺ πνεῦμα
	18 Καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ,	λαμβάνει αὐτὸν καὶ ἐξαίφνης κράζει
καὶ κακῶς πάσχει·	ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται·	καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ,
πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.	See v. 22.	καὶ μόγις ἀποχωρεῖ ἀπ' αὐ- τοῦ συντρῖβον αὐτόν.
16 Καὶ προσήνεγκα αὐτὸν	καὶ εἶπον	40 Καὶ ἐδεήθην

Matthew XVII. 12.	Mark IX. 13.	Luke IX. 37.
and they knew him not, but have done unto him whatsoever they listed :	and they have done unto him whatsoever they listed, as it is written of him.	
likewise shall also the Son of man suffer of them.		

SECTION XLIX.

Christ casts out a Deaf and Dumb Spirit.

14 And when they were come	14 And when he came	37 And it came to pass, that on the next day, when they were come down from the hill, much *people* met him.
to the multitude,	to his disciples, he saw a great multitude about them, and the scribes questioning with them.	
	15 And straightway all the people, when they beheld him, were greatly amazed,	38 And, behold,
there came to him	and, running to him, saluted him.	
	16 And he asked the scribes, What question ye with them?	
a certain man,	17 And one of the multitude	a man *of* the *company*
kneeling down to him,		
and saying, 15 Lord, have mercy on my son :	answered and said, Master, I have brought unto thee my son,	cried out, *saying*, Master, I beseech thee, look upon my son : for he is mine only child :
for he is lunatic,	which hath a dumb spirit ;	39 And, lo, a spirit
	18 And wheresoever he taketh him,	*taketh* him, and he suddenly crieth out ;
and sore vexed :	he teareth him ; and he foameth, and gnasheth with his teeth, and pineth away :	and it *teareth him* that he *foameth* again :
for oft-times he falleth into the fire, and oft into the water.	(See v. 22.)	and, bruising him, hardly departeth from him
16 And I brought him to thy disciples,	and I spake to thy disciples that they	40 And I besought thy disciples to

Matthew XVII. 16.	Mark IX. 18.	Luke IX. 40.
τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.	τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.	τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.
17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.	19 Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός μέ.	41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.
See v. 15.	20 Καὶ ἤνεγκαν αὐτόν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, τὸ πνεῦμα εὐθὺς ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 Καὶ ἐπηρώτησεν τὸν πα- τέρα αὐτοῦ Πόσος χρόνος ἐσ- τὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν Ἐκ παιδιόθεν· 22 Καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ Εἰ δύνῃ; πάντα δυνατὰ τῷ πιστεύοντι. 24 Εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος,	42 Ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν·
18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,	ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.	ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ,
καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον·	26 Καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν·	

Matthew XVII. 16.	Mark IX. 18.	Luke IX. 40.
	should cast him out;	cast him out;
and they *could* not	and they could not.	and they *could* not.
cure him.		
17 Then Jesus answered	19 He answereth him,	41 And Jesus answering,
and said, O faithless	and saith, O faithless	said, O faithless
and perverse generation,	generation,	and perverse generation,
how long shall I be	how long shall I be	how long shall I be
with you? how long shall I	with you? how long shall I	with you, and
suffer you? Bring him	suffer you? Bring him	suffer you? *Bring* thy son
hither to me.	unto me.	hither.
	20 And they brought him	42 And as he was
	unto him: and when he	yet a coming,
	saw him,	
	straightway the spirit	the devil threw him down,
	tare him;	and *tare* him.
	and he fell on the ground,	
	and wallowed, foaming.	
	21 And he asked his father,	
	How long is it ago since	
	this came unto him? And	
	he said, Of a child.	
See v. 15.	22 And oft-times it hath cast	
	him into the fire, and into	
	the waters, to destroy him:	
	but if thou canst do any	
	thing, have compassion on	
	us, and help us.	
	23 Jesus said unto him, If	
	thou canst believe, all things	
	are possible to him that	
	believeth.	
	24 And straightway the fa-	
	ther of the child cried out,	
	and said with tears, Lord,	
	I believe; help thou mine	
	unbelief.	
18 And Jesus	25 When Jesus saw that the	And Jesus
	people came running to-	
rebuked the devil;	gether, he rebuked the foul	rebuked the *unclean*
	spirit, saying unto him,	spirit,
	Thou dumb and deaf spirit,	
	I charge thee, come out of	
	him, and enter no more	
	into him.	
	26 And the spirit cried,	
	and rent him sore,	
and he *departed* out of him:	and came out of him;	

Matthew XVII. 18.	Mark IX. 26.	Luke IX. 42.
	καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν,	
καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.	καὶ ἀνέστη.	καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.
19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;	28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;	
20 peculiar to Matt. 21 Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.	29 Καὶ εἶπεν αὐτοῖς Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ. (καὶ νηστείᾳ.)	

SECTION L.

Christ foretells his Sufferings and Resurrection.

	30 Κἀκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλι- λαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ·	
22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ		
	31 Ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ	43 Εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ
εἶπεν αὐτοῖς ὁ Ἰησοῦς	καὶ ἔλεγεν αὐτοῖς	
		44 Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους·
Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23 Καὶ ἀποκτενοῦσιν αὐτόν,	ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς	ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν σφόδρα.	μετὰ τρεῖς ἡμέρας ἀναστήσεται.	
	32 Οἱ δὲ ἠγνόουν τὸ ῥῆμα,	45 Οἱ δὲ ἠγνόουν τὸ ῥῆμα

Matthew XVII. 18.	Mark IX. 26.	Luke IX. 42.
	and he was as one dead; insomuch that many said, He is dead. 27 But Jesus took him by the hand, and lifted him up;	
and the child was cured from that very hour.	and he arose.	and healed the child, and delivered him again to his father.
19 Then came the disciples to Jesus *apart*, and said, Why could not we cast him out? 20 peculiar to Matt. 21 Howbeit this kind goeth not out but by prayer and fasting.	28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.	

SECTION L.

Christ Foretells his Sufferings and Resurrection.

	30 And they departed thence, and passed through Galilee; and he would not that any man should know it.	
22 And while they abode in Galilee, Jesus said unto them,	31 For he taught his disciples, and said unto them,	43 He said unto his disciples,
		44 Let these sayings sink down into your ears: for
The Son of man shall be *betrayed* into the hands of men; 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.	The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.	the Son of man shall be *delivered* into the hands of men.
	32 But they understood not that saying,	45 But they understood not this saying, and it was hid

Matthew XVIII. 1.	Mark IX. 32.	Luke IX. 45.
	καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.	τοῦτο, καὶ ἦν παρακεκαλυμ- μένον ἀπ' αὐτῶν ἵνα μὴ αἴσ- θωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

SECTION LI.

The Disciples contend who should be Greatest.

	33 Καὶ ἦλθον εἰς Καφαρνα- ούμ. Καὶ ἐν τῇ οἰκίᾳ γενό- μενος ἐπηρώτα αὐτούς Τί ἐν τῇ ὁδῷ διελογίζεσθε; 34 Οἱ δὲ ἐσιώπων· πρὸς ἀλ- λήλους γὰρ	
1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσ- ῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;	διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.	46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μεί- ζων αὐτῶν.
	35 Καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχα- τος καὶ πάντων διάκονος.	See v. 48.
2 Καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν.	36 Καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς	47 Ὁ δὲ Ἰησοῦς ἰδὼν τὸν δια- λογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ' ἑαυτῷ,
3-4 peculiar to Matt. 5 Καὶ ὃς ἂν δέξηται ἓν παιδίον τοιοῦτον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.	37 Ὃς ἂν ἓν τῶν τοιούτων παιδίων δέ- ξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με. See v. 35.	48 Καὶ εἶπεν αὐτοῖς Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν

Matthew XVIII. 1.	Mark IX. 32.	Luke IX. 45.
		from them, that they per-
		ceived it not :
	and were afraid	and they feared
	to ask him.	to *ask* him of that saying.

SECTION LI.

The Disciples contend who should be Greatest.

	33 And he came to Capernaum : and, being in the house, he asked them, What was it that ye disputed among yourselves by the way?	
	34 But they held their	
1 At the same time came	peace : for by the way	46 Then
the disciples unto Jesus,		
saying,	they had disputed	there arose a reasoning
Who	among themselves who	among them, *which of them*
is the greatest	should be the greatest.	*should* be greatest.
in the kingdom of heaven?		
	35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.	See v. 48.
2 And Jesus	36 And he	47 And Jesus, perceiving
		the thought of their heart,
called *a little child*	took a child,	*took* a child,
unto him, and set him	and set him	and set him
in the midst of them.	in the midst of them :	by him,
3-4 peculiar to Matt.	and when he had taken him	
	in his arms,	
	he said unto them,	48 And said unto them,
5 And whoso shall receive	37 Whosoever shall receive	Whoever shall receive
one such *little child*	one of such children	this child
in my name receiveth me.	in my name, receiveth me ;	in my name, receiveth me ;
	and whosoever shall receive	and *whosoever* shall receive
	me, receiveth not me, but	me, receiveth
	him that sent me.	him that sent me :
	See v. 35.	for he that is least among

Matthew XVIII. 6.	Mark IX. 38.	Luke IX. 48.
		ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας.
	38 Ἔφη αὐτῷ ὁ Ἰωάννης λέγων Διδάσκαλε, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύομεν αὐτόν.	49 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.
	39 Ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακο- λογῆσαί με·	50 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰη- σοῦς Μὴ κωλύετε·
	40 Ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.	ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.
	41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνό- ματι ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσει τὸν μισθὸν αὐτοῦ.	
6 Ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς εἰς τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. 7 peculiar to Matt.	42 Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τῶν πίστιν ἐχόντων, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.	
8 Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ. καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.	43 Καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωήν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. (44 Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.)	

Matthew XVIII. 6.	Mark IX. 38.	Luke IX. 48.
		you all, the same shall be great.
	38 And John answered him, saying, Master, we saw one casting out devils in thy name,	49 And John *answered* and said, *Master*, we saw one casting out devils in thy name;
	and he followeth not us;	
	and we forbade him, because he followeth not us.	and we *forbade* him, *because* he followeth not with us.
	39 But Jesus said, Forbid him not:	50 And Jesus said unto him, Forbid him not:
	for there is no man which shall do a miracle in my name, that can lightly speak evil of me.	
	40 For he that is not against us is on our part.	for he that is not against us is *for us*.
	41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.	
6 But *whoso* shall offend one of these little ones *which believe* in me, it were *better* for him that a millstone were *hanged* about his neck, and that he were drowned in the depth of the sea.	42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.	
7 peculiar to Matt.		
8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee:	43 And if thy hand offend thee, cut it off:	
it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.	it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;	
	44 Where their worm dieth not, and the fire is not quenched.	

Matthew XVIII. 9.	Mark IX. 45.	Luke.
See v. 8.	45 Καὶ ἐὰν ὁ πούς σου σκαν- δαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. (46 Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.)	
9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφ- θαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.	47 Καὶ ἐὰν ὁ ὀφθαλμὸς σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν ἐστίν σε μονόφ- θαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς γέενναν (τοῦ πυρὸς), 48 Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. 49 Πᾶς γὰρ πυρὶ ἁλισθήσε- ται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται. 50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.	

SECTION LII.

Jesus enters Judea, and is questioned about Divorces.

XIX.	X.	
1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτ- ους, μετῆρεν ἀπὸ τῆς Γαλι- λαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 2 Καὶ ἠκολούθησαν	1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται πάλιν	

Matthew XVIII. 9.	Mark IX. 45.	Luke.
See v. 8.	45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;	
	46 Where their worm dieth not, and the fire is not quenched.	
9 And if thine eye offend thee, *pluck it out*,	47 And if thine eye offend thee, pluck it out:	
and cast it from thee:		
it is better *for thee* to enter into life	it is better for thee to enter into the kingdom of God	
with one eye, rather than having two eyes to be cast into hell fire.	with one eye, than having two eyes to be cast into hell fire;	
	48 Where their worm dieth not, and the fire is not quenched.	
	49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.	
	50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.	

SECTION LII.

Jesus enters Judea, and is questioned about Divorces.

XIX.	X.	
1 He departed from Galilee, and came into the coasts of Judea *beyond* Jordan;	1 And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan:	
2 And great *multitudes*	and the people	

Matthew XIX. 2.	Mark X. 1.	Luke.
αὐτῷ ὄχλοι πολλοί,	ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.	
καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.		
3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἔξεστιν (ἀνθρώπῳ) ἀπολῦσαι τὴν γυναῖκα αὐτοῦ	2 Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.	
κατὰ πᾶσαν αἰτίαν;		
4 Ὁ δὲ ἀποκριθεὶς εἶπεν (αὐτοῖς)	3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς	
Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ᾽ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;	See v. 6.	
5 Καὶ εἶπεν Ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	See v. 7.	
6 Ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία.	See v. 8.	
Ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.	See v. 9.	
7 Λέγουσιν αὐτῷ Τί οὖν Μωϋσῆς ἐνετείλατο	Τί ὑμῖν ἐνετείλατο Μωυσῆς;	
δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι;	4 Οἱ δὲ εἶπαν Ἐπέτρεψεν Μωυσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.	
8 Λέγει αὐτοῖς	5 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς	
Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν·	Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.	
ἀπ᾽ ἀρχῆς δὲ οὐ γέγονεν οὕτως.	6 Ἀπὸ δὲ ἀρχῆς κτίσεως	
See v. 4.	ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·	
	7 Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, (καὶ προσκολλήθησεται πρὸς τὴν γυναῖκα αὐτοῦ)	
See v. 6.	8 Καὶ ἔσονται οἱ δύο εἰς	

MATTHEW XIX. 2.	MARK X. 1.	LUKE.
followed him; and	resort unto him again;	
	and, as he was wont,	
	he taught them again.	
he healed them there.		
3 The Pharisees also *came*	2 And the Pharisees came	
unto him, tempting him,	to him,	
and saying unto him.	and asked him,	
Is it lawful for a *man*	Is it lawful for a *man*	
to put away *his* wife	to put away *his* wife?	
for every cause?	tempting him.	
4 And he answered and said	3 And he answered and said	
unto them, Have ye not	unto them,	
read, that he which made		
them at the beginning,		
made them male and female;		
5 And said, For this cause	(See v. 7.)	
shall a man leave father		
and mother, and shall cleave		
to his wife: and they twain		
shall be one flesh?	(See v. 8.)	
6 Wherefore they are no		
more twain, but one flesh.		
What therefore God hath		
joined together, let not	(See v. 9.)	
man put asunder.		
7 They say unto him,	[you?	
Why did Moses then com-	What did Moses command	
mand	4 And they said, Moses	
to give a *writing*	suffered to write a bill	
of divorcement, and to put	of divorcement, and to put	
her away?	her away.	
8 He saith	5 And Jesus answered and	
unto them, Moses, because of	said unto them, For	
the hardness of your hearts,	the hardness of your heart	
suffered you	he wrote you this precept.	
to put away your wives:		
but from the beginning	6 But from the beginning	
it was not so.	of the creation God made	
See v. 4.	them male and female.	
	7 For this cause shall a	
	man leave his father and	
	mother, and cleave to his	
	wife;	
See v. 6.	8 And they twain shall be	

Matthew XIX. 9.	Mark X. 8.	Luke XVIII. 15.
See v. 6. 9 Λέγω δὲ ὑμῖν, ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται.	σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σάρξ. 9 Ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. 10 Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. 11 Καὶ λέγει αὐτοῖς Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖ- κα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· 12 Καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, μοιχᾶται.	

SECTION LIII.

Christ Blesses Little Children.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 Ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς μέ· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐραν- ῶν.	13 Καὶ προσέφερον αὐτῷ παιδία ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 14 Ἰδὼν δὲ ὁ Ἰησοῦς ἠγα- νάκτησεν καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς μέ, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 15 Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν	15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτη- ται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. 16 Ὁ δὲ Ἰησοῦς προσκαλε- σάμενος αὐτὰ εἶπεν Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς μὲ καὶ μὴ κωλύετε αὐ- τά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 17 Ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν

MATTHEW XIX. 9.	MARK X. 8.	LUKE XVIII. 15.
	one flesh: so then they are	
	no more twain, but one	
	flesh.	
See v. 6.	9 What therefore God hath	
	joined together, let not	
	man put asunder.	
	10 And in the house his	
	disciples asked him again	
	of the same matter.	
9 And I say unto you,	11 And he saith unto them,	
Whosoever shall put away	Whosoever shall put away	
his wife, except it be	his wife,	
for fornication, and shall	and	
marry another,	marry another,	
committeth adultery;	committeth adultery	
	against her.	
	12 And if a woman shall	
	put away her husband, and	
	be married to another, she	
	committeth adultery.	

SECTION LIII.

Christ Blesses Little Children.

13 Then were there brought	13 And they brought	15 And they brought
unto him *little* children,	young children to him,	unto him also infants,
that he should	that he should	that he would
put his hands on them,	touch them;	touch them:
and pray: and	and	but when
the disciples	his disciples	his disciples saw it,
rebuked them.	rebuked	they rebuked
	those that brought them.	them.
14 But Jesus	14 But when Jesus saw it,	16 But Jesus called them
	he was much displeased,	
said,	and said unto them,	unto him, and said,
Suffer little children,	Suffer the little children	Suffer little children
and forbid them not,		
to *come* unto me:	to come unto me,	to come unto me,
	and forbid them not:	and forbid them not:
for of such is	for of such is	for of such is
the kingdom of heaven.	the kingdom of God.	the kingdom of God.
	15 Verily I say unto you,	17 Verily I say unto you,
	Whosoever shall not	*Whosoever* shall not

Matthew XIX. 15.	Mark X. 15.	Luke XVIII. 17.
	τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.	τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
	16 Καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει,	
15 Καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.	τιθεὶς τὰς χεῖρας ἐπ' αὐτά.	

SECTION LIV.

Christ's Answer to the Rich Young Man.

16 Καὶ ἰδοὺ	17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν,	18 Καὶ
εἷς προσελθὼν αὐτῷ	προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν	ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων
εἶπεν Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;	Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;	Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
17 Ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός. (ὁ Θεός)	18 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός.	19 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός.
Εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς. 18 Λέγει αὐτῷ Ποίας; ὁ δὲ Ἰησοῦς εἶπεν Το	19 Τὰς ἐντολὰς οἶδας	20 Τὰς ἐντολὰς οἶδας
οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, 19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.	Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.
20 Λέγει αὐτῷ ὁ νεανίσκος Πάντα ταῦτα	20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ Διδάσκαλε, ταῦτα πάντα	21 Ὁ δὲ εἶπεν Ταῦτα πάντα

Matthew XIX. 15.	Mark X. 15.	Luke XVIII. 17.
	receive the kingdom of God	receive the kingdom of God
	as a little child, he shall	as a little child shall
	not enter therein.	*in no wise* enter therein.
	16 And he took them up	
	in his arms,	
15 And he laid his hands on	put his hands upon	
them, and departed thence.	them, and blessed them.	

SECTION LIV.

Christ's Answer to the Rich Young Man.

16 And, behold,	17 And when he was gone	
	forth into the way,	
one came	there came one running,	18 And a certain ruler
	and kneeled to him,	
and said unto him,	and asked him,	asked him, saying,
Good Master, what good	Good Master, what	Good Master, what
thing shall I do, that I may	shall I do that I may	shall I do to
have eternal life?	inherit eternal life?	inherit eternal life?
17 And he said unto him,	18 And Jesus said unto him,	19 And Jesus said unto him,
Why *callest thou me good?*	Why callest thou me good?	Why callest thou me good?
there is none good but one,	there is none good but one,	none is good, save one,
that is, God:	that is, God.	that is, God.
but if thou wilt enter		
into life, keep the	19 Thou knowest the	20 Thou knowest the
commandments.	commandments,	commandments,
18 He saith unto him, Which?		
Jesus said, Thou shalt		
do no murder, Thou shalt		
not commit adultery,	Do not commit adultery,	Do not commit adultery,
	Do not kill,	Do not kill,
Thou shalt not steal,	Do not steal,	Do not steal,
Thou shalt not bear	Do not bear	Do not bear
false witness,	false witness,	false witness,
	Defraud not,	
19 Honour thy father	Honour thy father	Honour thy father
and thy mother:	and mother.	and thy mother.
and, Thou shalt love		
thy neighbour as thyself.		
20 The young man	20 And he answered	
saith unto him,	and said unto him,	21 And he said,
All these things have I	Master, all these have I	All these have I

MATTHEW XIX. 20.	MARK X. 20.	LUKE XVIII. 21.
ἐφύλαξα· τί ἔτι ὑστερῶ;	ἐφυλαξάμην ἐκ νεότητός μου.	ἐφύλαξα ἐκ νεότητος.
21 Ἔφη αὐτῷ ὁ Ἰησοῦς	21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ Ἕν σε ὑστερεῖ·	22 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἔτι ἕν σοι λείπει·
Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.	ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι ἄρας τὸν σταυρόν.	πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.
22 Ἀκούσας δὲ ὁ νεανίσκος (τὸν λόγον) ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	23 Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα.
23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ	23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ	24 Ἰδὼν δὲ αὐτὸν (περίλυπον γενόμενον) ὁ Ἰησοῦς εἶπεν
Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.	Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.	Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσπορεύονται·
24 Πάλιν δὲ λέγω ὑμῖν,	24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ· ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.	
εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν.	25 Εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.	25 Εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
25 Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες	26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς	26 Εἶπον δὲ οἱ ἀκούσαντες
Τίς ἄρα δύναται σωθῆναι;	Καὶ τίς δύναται σωθῆναι;	καὶ τίς δύναται σωθῆναι;
26 Ἐμβλέψας δὲ	27 Ἐμβλέψας αὐτοῖς	

Matthew XIX. 20.	Mark X. 20.	Luke XVIII. 21.
kept from my youth up :	observed from my youth.	kept from my youth up.
what lack I yet ?		
21 Jesus	21 Then Jesus, beholding	22 Now, when Jesus heard
said	him, loved him, and said	these things, he said
unto him,	unto him,	unto him,
If thou wilt be perfect,	One thing thou lackest :	Yet lackest thou one thing :
go and sell that	go thy way, sell whatsoever	sell all that
thou hast, and give	thou hast, and give	thou hast, and distribute
to the poor, and thou shalt	to the poor, and thou shalt	unto the poor, and thou shalt
have treasure in heaven ;	have treasure in heaven :	have treasure in heaven :
and come	and come, take up the cross,	and come,
and follow me.	and follow me.	follow me.
22 But when the young man		23 And when he
heard that saying, he went		heard this, he was
away sorrowful :	22 And he was sad	very sorrowful :
	at that saying, and went	
for he	away grieved : for he	for he
had great possessions.	had great possessions.	was very rich.
23 Then said Jesus	23 And Jesus looked round	24 And when Jesus saw
	about, and saith	that he was very sorrowful,
unto his disciples,	unto his disciples,	he said,
Verily I say unto you,		
That a rich man		
shall hardly	How hardly shall they	How hardly shall they
	that have riches	that have riches
enter into the kingdom	enter into the kingdom	enter into the kingdom
of heaven.	of God !	of God !
	24 And the disciples were	
	astonished at his words.	
24 And again	But Jesus answereth again,	
I say unto you,	and saith unto them, Chil-	
	dren, how hard is it for	
	them that trust in riches	
	to enter into the kingdom	
	of God !	
It is easier for a	25 It is easier for a	25 For it is easier for a
camel to go through the	camel to go through the	camel to go through
eye of a needle, than for	eye of a needle, than for	a *needle's eye*, than for
a rich man to enter into	a rich man to enter into	a rich man to enter into
the kingdom of God.	the kingdom of God.	the kingdom of God.
25 When his disciples heard	26 And	26 And they that heard it
it, they were	they were	
exceedingly amazed,	astonished out of measure,	
saying,	saying among themselves,	said,
Who then can be saved ?	Who then can be saved ?	Who then can be saved ?
26 But Jesus beheld	27 And Jesus, looking upon	

Matthew XIX. 26.	Mark X. 27.	Luke XVIII. 27.
ὁ Ἰησοῦς εἶπεν αὐτοῖς	ὁ Ἰησοῦς λέγει	27 Ὁ δὲ εἶπεν Τὰ
Παρὰ ἀνθρώποις τοῦτο ἀδύ-	Παρὰ ἀνθρώποις ἀδύνατον,	ἀδύνατα παρὰ ἀνθρώποις
νατόν ἐστιν, παρὰ δὲ Θεῷ	ἀλλ' οὐ παρὰ Θεῷ·	
πάντα δυνατά.	πάντα γὰρ δυνατά ἐστιν	δυνατὰ
27 Τότε ἀποκριθεὶς	παρὰ τῷ Θεῷ.	παρὰ τῷ Θεῷ ἐστίν.
ὁ Πέτρος εἶπεν	28 Ἤρξατο λέγειν ὁ Πέτρος	28 Εἶπεν δὲ Πέτρος
αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν	αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν	Ἰδοὺ ἡμεῖς ἀφέντες
πάντα καὶ ἠκολουθήσαμέν	πάντα καὶ ἠκολουθήκαμέν	τὰ ἴδια ἠκολουθήσαμέν σοι.
σοι· τί ἄρα ἔσται ἡμῖν;	σοι.	
28 peculiar to Matt.	29 Ἔφη ὁ Ἰησοῦς	29 Ὁ δὲ εἶπεν αὐτοῖς
	Ἀμὴν λέγω ὑμῖν,	Ἀμὴν λέγω ὑμῖν
29 Καὶ πᾶς ὅστις ἀφῆκεν	οὐδείς ἐστιν ὃς ἀφῆκεν	ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν
ἀδελφοὺς ἢ	οἰκίαν ἢ ἀδελφοὺς ἢ	οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς
ἀδελφὰς ἢ πατέρα ἢ μητέρα	ἀδελφὰς ἢ μητέρα ἢ πατέ-	ἢ γονεῖς ἢ
ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας	ρα ἢ τέκνα ἢ ἀγροὺς	τέκνα
ἕνεκεν τοῦ ὀνόματός μου,	ἕνεκεν ἐμοῦ	ἕνεκεν τῆς βασιλείας τοῦ
	καὶ ἕνεκεν τοῦ εὐαγγελίου,	Θεοῦ,
	30 Ἐὰν μὴ	30 Ὃς οὐχὶ μὴ
πολλαπλασίονα λήμψεται	λάβῃ ἑκατονταπλασίονα	ἀπολάβῃ πολλαπλασίονα
	νῦν ἐν τῷ καιρῷ τούτῳ	ἐν τῷ καιρῷ τούτῳ
	οἰκίας καὶ ἀδελφοὺς καὶ	
	ἀδελφὰς καὶ μητέρας καὶ	
	τέκνα καὶ ἀγροὺς μετὰ δι-	
καὶ	ωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ	καὶ ἐν τῷ αἰῶνι τῷ
ζωὴν αἰώνιον κληρονομήσει.	ἐρχομένῳ ζωὴν αἰώνιον.	ἐρχομένῳ ζωὴν αἰώνιον.
30 Πολλοὶ δὲ ἔσονται	31 Πολλοὶ δὲ ἔσονται	
πρῶτοι ἔσχατοι καὶ	πρῶτοι ἔσχατοι καὶ	
ἔσχατοι πρῶτοι.	οἱ ἔσχατοι πρῶτοι.	

SECTION LV.

Jesus again Foretells his Sufferings.

XX.	
17 Καὶ ἀναβαίνων ὁ Ἰησοῦς	32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀνα-
εἰς Ἱεροσόλυμα	βαίνοντες εἰς Ἱεροσόλυμα,
	καὶ ἦν προάγων αὐτοὺς
	ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο
	καὶ ἀκολουθοῦντες ἐφοβοῦντο.

Matthew XIX. 26.	Mark X. 27.	Luke XVIII. 27.
them, and said unto them,	them, saith.	27 And he said,
		The things which
With men this is impossible:	With men it is impossible,	are impossible with men
	but not with God:	
but with God	for with God	
all things *are* possible.	all things are possible.	are possible with God.
27 Then answered Peter,	28 Then Peter began	28 Then Peter
and said unto him,	to say unto him,	said,
Behold, we have *forsaken*	Lo, we have left	Lo, we have *left*
all, and followed thee; what	all, and have followed thee.	all, and followed thee.
shall we have therefore?		
28 peculiar to Matt.	29 And Jesus answered	
	and said,	29 And he *said* unto them,
	Verily I say unto you,	Verily I say unto you,
29 And every one that hath	There is no man that hath	There is no man that hath
forsaken houses,	left house,	left house, or parents,
or brethren, or sisters,	or brethren, or sisters,	or brethren,
or father, or mother,	or father, or mother,	
or wife, or children,	or wife, or children,	or wife, or children,
or lands, for	or lands, for	for
my name's sake,	my sake, and the gospel's,	the kingdom of God's sake,
shall *receive*	30 But he shall receive	30 Who shall not *receive*
an hundred-fold,	an hundred-fold	manifold more
	now in this time,	in this *present* time,
	houses, and brethren, and	
	sisters, and mothers, and	
	children, and lands, with	
	persecutions;	
and shall inherit	and in the world to come	and in the world to come
everlasting life.	eternal life.	life *everlasting.*
30 But many that are	31 But many that are	
first shall be last, and	first shall be last; and	
the last shall be first.	the last first.	

SECTION LV.

Jesus again Foretells his Sufferings.

XX. 17 And Jesus,	32 And they were in the	
going up to Jerusalem,	way going up to Jerusalem;	
	and Jesus went before them:	
	and they were amazed; and	
	as they followed, they were	
	afraid.	

Matthew XX. 17.	Mark X. 32.	Luke XVIII. 31.
παρέλαβεν	Καὶ παραλαβὼν πάλιν	31 Παραλαβὼν δὲ
τοὺς δώδεκα (μαθητὰς)	τοὺς δώδεκα	τοὺς δώδεκα
κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ	ἤρξατο	
εἶπεν αὐτοῖς	αὐτοῖς λέγειν τὰ	εἶπεν πρὸς αὐτούς
	μέλλοντα αὐτῷ συμβαίνειν,	
18 Ἰδοὺ ἀναβαίνομεν εἰς	33 Ὅτι ἰδοὺ ἀναβαίνομεν εἰς	Ἰδοὺ ἀναβαίνομεν εἰς
Ἱεροσόλυμα,	Ἱεροσόλυμα,	Ἱερουσαλήμ, καὶ τελεσθήσε-
		ται πάντα τὰ γεγραμμένα
		διὰ τῶν προφητῶν
καὶ ὁ υἱὸς τοῦ ἀνθρώπου	καὶ ὁ υἱὸς τοῦ ἀνθρώπου	τῷ υἱῷ τοῦ ἀνθρώπου·
παραδοθήσεται	παραδοθήσεται	
τοῖς ἀρχιερεῦσιν καὶ	τοῖς ἀρχιερεῦσιν καὶ τοῖς	
γραμματεῦσιν, καὶ κατα-	γραμματεῦσιν, καὶ κατα-	
κρινοῦσιν αὐτὸν θανάτῳ,	κρινοῦσιν αὐτὸν θανάτῳ	
19 Καὶ παραδώσουσιν αὐτὸν	καὶ παραδώσουσιν αὐτὸν	32 Παραδοθήσεται γὰρ
τοῖς ἔθνεσιν	τοῖς ἔθνεσιν,	τοῖς ἔθνεσιν
εἰς τὸ ἐμπαῖξαι	34 Καὶ ἐμπαίξουσιν αὐτῷ	καὶ ἐμπαιχθήσεται
		καὶ ὑβρισθήσεται καὶ
		ἐμπτυσθήσεται,
καὶ μαστιγῶσαι	καὶ ἐμπτύσουσιν αὐτῷ	33 Καὶ μαστιγώσαντες
	καὶ μαστιγώσουσιν αὐτὸν καὶ	
καὶ σταυρῶσαι,	ἀποκτενοῦσιν αὐτόν,	ἀποκτενοῦσιν αὐτόν, καὶ
καὶ τῇ τρίτῃ ἡμέρᾳ	καὶ μετὰ τρεῖς ἡμέρας	τῇ ἡμέρᾳ τῇ τρίτῃ
ἐγερθήσεται.	ἀναστήσεται.	ἀναστήσεται.

SECTION LVI.

The Ambitious Request of the Sons of Zebedee.

20 Τότε προσῆλθεν αὐτῷ	35 Καὶ προσπορεύονται αὐτῷ	
ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου		
μετὰ τῶν υἱῶν αὐτῆς,	Ἰάκωβος καὶ Ἰωάννης	
	υἱοὶ Ζεβεδαίου	
προσκυνοῦσα καὶ αἰτοῦσά	λέγοντες αὐτῷ	
τι ἀπ' αὐτοῦ.	Διδάσκαλε, θέλομεν ἵνα ὃ	
	ἐὰν αἰτήσωμέν σε ποιήσῃς	
	ἡμῖν.	
21 Ὁ δὲ εἶπεν αὐτῇ	36 Ὁ δὲ εἶπεν αὐτοῖς	
Τί θέλεις;	Τί θέλετέ με ποιῆσαι ὑμῖν;	
λέγει αὐτῷ	37 Οἱ δὲ εἶπαν αὐτῷ	

Matthew XX. 17.	Mark X. 32.	Luke XVIII. 31.
took	And he took again	[31] Then he took unto him
the twelve disciples	the twelve,	the twelve,
apart in the way,		
	and began to tell them	
	what things should happen	
	unto him,	
and said unto them,	[33] Saying,	and said unto them,
[18] Behold, we go up to	Behold, we go up to	Behold, we go up to
Jerusalem;	Jerusalem;	Jerusalem, and all things
		that are written by the
		prophets concerning
and the Son of man	and the Son of man	the Son of man
shall be *betrayed*	shall be delivered	shall be accomplished.
unto the chief priests, and	unto the chief priests, and	
unto the scribes; and they	unto the scribes; and they	
shall condemn him to death.	shall condemn him to death,	
[19] And shall	and shall	[32] For he shall be
deliver him to the Gentiles	deliver him to the Gentiles:	delivered unto the Gentiles,
to mock, and	[34] And they shall mock him,	and shall be mocked,
to scourge, and to crucify	and shall scourge him,	and spitefully entreated,
him:	and shall spit upon him,	and spitted on:
		[33] And they shall scourge
	and shall kill him;	him, and put him to death:
and *the third day*	and the third day	and *the third day*
he shall *rise* again.	he shall rise again.	he shall rise again.

SECTION LVI.

The Ambitious Request of the Sons of Zebedee.

[20] Then came to him		
the mother of		
	[35] And James and John,	
Zebedee's children with	the sons of Zebedee,	
her sons, worshipping him,	come unto him, saying,	
and desiring a certain thing	Master, we would that thou	
of him.	shouldest do for us what-	
	soever we shall desire.	
[21] And he said unto her,	[36] And he said unto them,	
What wilt thou?	What would ye that	
	I should do for you?	
She *saith* unto him,	[37] They said unto him,	

Matthew XX. 21.

Εἰπὲ ἵνα καθίσωσιν οὗτοι
οἱ δύο υἱοί μου
εἷς ἐκ δεξιῶν σου καὶ εἷς
ἐξ εὐωνύμων σου
ἐν τῇ βασιλείᾳ σου.
22 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε.
Δύνασθε πιεῖν τὸ ποτήριον
ὃ ἐγὼ μέλλω πίνειν;
(καὶ τὸ βάπτισμα ὁ ἔγω
βαπτίζομαι βαπτισθῆναι)
λέγουσιν αὐτῷ Δυνάμεθα.
23 Λέγει αὐτοῖς
τὸ μὲν ποτήριόν μου
πίεσθε, (καὶ τὸ βάπτισμα
ὁ ἐγω βαπτίζομαι βαπτι-
σθήσεσθε)
τὸ δὲ καθίσαι ἐκ δεξιῶν
μου καὶ ἐξ εὐωνύμων, οὐκ
ἔστιν ἐμὸν τοῦτο δοῦναι ἀλλ᾽
οἷς ἡτοίμασται ὑπὸ τοῦ πα-
τρός μου.
24 Ἀκούσαντες δὲ οἱ δέκα
ἠγανάκτησαν περὶ
τῶν δύο ἀδελφῶν.
25 Ὁ δὲ Ἰησοῦς προσκαλε-
σάμενος αὐτοὺς εἶπεν
Οἴδατε ὅτι οἱ
ἄρχοντες τῶν ἐθνῶν
κατακυριεύουσιν αὐτῶν καὶ
οἱ μεγάλοι
κατεξουσιάζουσιν αὐτῶν.
26 Οὐχ οὕτως ἔσται ἐν
ὑμῖν· ἀλλ᾽ ὃς ἐὰν θέλῃ
ὑμῶν μέγας γενέσθαι,
ἔστω ὑμῶν διάκονος,
27 Καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν
εἶναι πρῶτος, ἔστω
ὑμῶν δοῦλος·
28 Ὥσπερ ὁ υἱὸς τοῦ ἀν-
θρώπου

Mark X. 37.

Δός ἡμῖν ἵνα
εἷς σου ἐκ δεξιῶν καὶ εἷς
ἐξ ἀριστερῶν καθίσωμεν
ἐν τῇ δόξῃ σου.
38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
Οὐκ οἴδατε τί αἰτεῖσθε.
Δύνασθε πιεῖν τὸ ποτήριον
ὃ ἐγὼ πίνω,
ἢ τὸ βάπτισμα ὃ ἐγὼ
βαπτίζομαι βαπτισθῆναι;
39 Οἱ δὲ εἶπαν αὐτῷ Δυνά-
μεθα. Ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς Τὸ ποτήτιον ὃ ἐγὼ πίνω
πίεσθε, καὶ τὸ βάπτισμα
ὃ ἐγὼ βαπτίζομαι βαπτι-
σθήσεσθε·
40 Τὸ δὲ καθίσαι ἐκ δεξιῶν
μου ἢ ἐξ εὐωνύμων οὐκ
ἔστιν ἐμὸν δοῦναι, ἀλλ᾽
οἷς ἡτοίμασται.
41 Καὶ ἀκούσαντες οἱ δέκα
ἤρξαντο ἀγανακτεῖν περὶ
Ἰακώβου καὶ Ἰωάννου.
42 Καὶ προσκαλεσάμενος
αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς
Οἴδατε ὅτι οἱ
δοκοῦντες ἄρχειν τῶν ἐθνῶν
κατακυριεύουσιν αὐτῶν καὶ
οἱ μεγάλοι αὐτῶν
κατεξουσιάζουσιν αὐτῶν.
43 Οὐχ οὕτως δέ ἐστιν ἐν
ὑμῖν· ἀλλ᾽ ὃς ἐὰν θέλῃ
γενέσθαι μέγας ἐν ὑμῖν,
ἔσται ὑμῶν διάκονος,
44 Καὶ ὃς ἐὰν θέλῃ ὑμῶν
γενέσθαι πρῶτος, ἔσται
πάντων δοῦλος.
45 Καὶ γὰρ ὁ υἱὸς τοῦ ἀν-
θρώπου

Luke.

Matthew XX. 21.	Mark X. 37.	Luke.
Grant that these my two sons	Grant unto us that we	
may sit, *the* one on thy	may sit, one on thy	
right hand, and the other	right hand, and the other	
on *the left*, in thy	on thy left hand, in thy	
kingdom.	glory.	
22 But Jesus answered and	38 But Jesus	
said, Ye know not	said unto them, Ye know not	
what ye ask. *Are ye able to*	what ye ask: can ye	
drink of the cup that I	drink of the cup that I	
shall drink of, and to be	drink of? and be	
baptized with the baptism	baptized with the baptism	
that I am baptized with?	that I am baptized with?	
They *say* unto him,	39 And they say unto him,	
We *are able.*	We can.	
23 And he saith unto them,	And Jesus said unto them,	
Ye shall drink indeed	Ye shall indeed drink	
of my cup,	of the cup that I drink of;	
and be baptized with	and with	
the baptism that I am	the baptism that I am	
baptized with:	baptized withal	
	shall ye be baptized:	
but to sit on my right	40 But to sit on my right	
hand, and on my left,	hand and on my left hand	
is not mine to give; but it	is not mine to give; but it	
shall be given to them	shall be given to them	
for whom it is prepared	for whom it is prepared.	
of my Father.		
24 And when the ten heard	41 And when the ten heard	
it, they were	it, they began to be	
moved with indignation	much displeased	
against the two brethren.	with James and John.	
25 But Jesus called them	42 But Jesus called them	
unto him, and said,	to him, and saith unto them,	
Ye know that the	Ye know that they which	
princes of	are accounted to rule over	
the Gentiles exercise *do-*	the Gentiles exercise lord-	
minion over them; and *they*	ship over them; and their	
that are great exercise	great ones exercise	
authority upon them.	authority upon them.	
26 But it shall not be so	43 But so shall it not be	
among you: but whosoever	among you: but whosoever	
will be great *among you*,	will be great among you,	
let him be your minister;	shall be your minister:	
27 And whosoever	44 And whosoever of you	
will be chief among you,	will be the chiefest,	
let him be your servant:	shall be servant of all.	
28 Even as the Son of man	45 For even the Son of man	

Matthew XX. 28.	Mark X. 45.	Luke XVIII. 35.
οὐκ ἦλθεν διακονηθῆναι,	οὐκ ἦλθεν διακονηθῆναι,	
ἀλλὰ διακονῆσαι	ἀλλὰ διακονῆσαι	
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ	καὶ δοῦναι τὴν ψυχὴν αὐτοῦ	
λύτρον ἀντὶ πολλῶν.	λύτρον ἀντὶ πολλῶν.	

SECTION LVII.

Cure of the Blind near Jericho.

	[46] Καὶ	[35] Ἐγένετο δὲ
	ἔρχονται εἰς Ἱεριχώ.	ἐν τῷ ἐγγίζειν αὐτὸν
[29] Καὶ ἐκπορευομένων αὐτῶν	Καὶ ἐκπορευομένου αὐτοῦ	εἰς Ἱεριχὼ
ἀπὸ Ἱεριχὼ	ἀπὸ Ἱεριχὼ	
ἠκολούθησεν αὐτῷ		
	καὶ τῶν μαθητῶν αὐτοῦ καὶ	
ὄχλος πολύς.	ὄχλου ἱκανοῦ	
[30] Καὶ ἰδοὺ δύο	ὁ υἱὸς Τιμαίου Βαρτίμαιος	
τυφλοὶ καθήμενοι	τυφλὸς προσαίτης ἐκάθητο	τυφλός τις ἐκάθητο
παρὰ τὴν ὁδόν,	παρὰ τὴν ὁδόν.	παρὰ τὴν ὁδὸν ἐπαιτῶν.
ἀκούσαντες	[47] Καὶ ἀκούσας	[36] Ἀκούσας δὲ
		ὄχλου διαπορευομένου
		ἐπυνθάνετο τί εἴη τοῦτο.
		[37] Ἀπήγγειλαν δὲ αὐτῷ
ὅτι Ἰησοῦς	ὅτι Ἰησοῦς ὁ Ναζαρηνός	ὅτι Ἰησοῦς ὁ Ναζωραῖος
παράγει,	ἐστιν,	παρέρχεται.
ἔκραξαν λέγοντες	ἤρξατο κράζειν καὶ λέγειν	[38] Καὶ ἐβόησεν λέγων
Κύριε, ἐλέησον ἡμᾶς,		
υἱὸς Δαυίδ.	Ὁ υἱὸς Δαυὶδ Ἰησοῦ,	Ἰησοῦ υἱὲ Δαυίδ,
	ἐλέησόν με.	ἐλέησόν με.
[31] Ὁ δὲ ὄχλος, ἐπετίμησεν	[48] Καὶ ἐπετίμων	[39] Καὶ οἱ προάγοντες ἐπετί-
αὐτοῖς	αὐτῷ πολλοὶ	μων αὐτῷ
ἵνα σιωπήσωσιν·	ἵνα σιωπήσῃ·	ἵνα σιγήσῃ·
οἱ δὲ μεῖζον	ὁ δὲ πολλῷ μᾶλλον	αὐτὸς δὲ πολλῷ μᾶλλον
ἔκραξαν λέγοντες Κύριε,	ἔκραζεν	ἔκραζεν
ἐλέησον ἡμᾶς, υἱὸς Δαυίδ.	Υἱὲ Δαυίδ, ἐλέησόν με.	Υἱὲ Δαυίδ, ἐλέησόν με.
[32] Καὶ στὰς ὁ Ἰησοῦς	[49] Καὶ στὰς ὁ Ἰησοῦς	[40] Σταθεὶς δὲ ὁ Ἰησοῦς
	εἶπεν φωνήσατε αὐτόν.	ἐκέλευσεν αὐτὸν
		ἀχθῆναι πρὸς αὐτόν.
	Καὶ φωνοῦσιν τὸν τυφλὸν	
	λέγοντες αὐτῷ	

Matthew XX. 28.	Mark X. 45.	Luke XVIII. 35.
came not to be ministered	came not to be ministered	
unto, but to minister,	unto, but to minister,	
and to give his life	and to give his life	
a ransom for many.	a ransom for many.	

SECTION LVII.

Cure of the Blind near Jericho.

		35 And it came to pass,
	46 And they came	that, as he was come
	to Jericho:	nigh unto Jericho,
29 And, as *they departed*	and as he went out	
from Jericho,	of Jericho	
	with his disciples, and	
a great multitude	a great number of people,	
followed him.		
30 And, behold, two blind	blind Bartimeus, the son	a certain blind man
men	of Timeus,	
sitting by the way side,	sat by the highway side	sat by the way side,
	begging.	begging:
when they heard that	47 And when he heard that	36 And hearing
		the multitude pass by,
		he asked what it meant.
		37 And they told him, that
Jesus	it was Jesus of Nazareth,	Jesus of *Nazareth*
passed by,		passeth by.
cried out, saying,	he began to cry out, and say,	38 And he cried, saying,
	Jesus, thou son of David,	Jesus, *thou son* of David,
Have mercy on us,	have mercy on me.	have mercy on me.
O Lord, thou son of David.		
31 And the multitude	48 And many	39 And they which went be-
rebuked them, because they	charged him that he	*rebuked* him, that he [fore
should hold their peace:	should hold his peace:	should *hold his peace:*
but they cried	but he cried	but he cried
the more, saying,	the more a great deal,	*so much the more,*
Have mercy on us, O Lord,		
thou son of David.	Thou son of David,	Thou son of David,
	have mercy on me.	have mercy on me.
32 And Jesus stood still,	49 And Jesus stood still,	40 And Jesus stood,
	and commanded him	and commanded him
and called them,	to be called.	to be brought unto him:
	And they call the blind	
	man, saying unto him,	

Matthew XX. 32.	Mark X. 49.	Luke XVIII. 40.
	Θάρσει, ἔγειρε, φωνεῖ σε.	
	50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.	Ἐγγίσαντος δὲ αὐτοῦ
ἐφώνησεν αὐτοὺς καὶ εἶπεν	51 Καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν	ἐπηρώτησεν αὐτόν
Τί θέλετε ποιήσω ὑμῖν;	Τί θέλεις ποιήσω σοι;	41 Τί σοι θέλεις ποιήσω;
33 Λέγουσιν αὐτῷ	ὁ δὲ τυφλὸς εἶπεν αὐτῷ	ὁ δὲ εἶπεν
Κύριε,	Ῥαββουνί,	Κύριε,
ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.	ἵνα ἀναβλέψω.	ἵνα ἀναβλέψω.
34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν		
	52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὕπαγε, ἡ πίστις σου σέσωκέν σε.	42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.
	Καὶ εὐθὺς ἀνέβλεψεν,	43 Καὶ παραχρῆμα ἀνέβλεψεν,
καὶ ἠκολούθησαν αὐτῷ.	καὶ ἠκολούθει αὐτῷ (τῷ Ἰησοῦ) ἐν τῇ ὁδῷ.	καὶ ἠκολούθει αὐτῷ.

SECTION LVIII.

Christ's Entry to Jerusalem.

XXI. 1 Καὶ ὅτε	XI. 1 Καὶ ὅτε	XIX. 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν,
ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον	ἐγγίζουσιν εἰς Ἱεροσόλυμα,	ἀναβαίνων εἰς Ἱεροσόλυμα. 29 Καὶ ἐγένετο ὡς ἤγγισεν
εἰς Βηθσφαγὴ	εἰς Βηθφαγὴ καὶ Βηθανίαν	εἰς Βηθφαγὴ καὶ Βηθανίαν
εἰς τὸ ὄρος τῶν ἐλαιῶν,	πρὸς τὸ ὄρος τῶν ἐλαιῶν,	πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιών,
τότε ὁ Ἰησοῦς ἀπέστειλεν	ἀποστέλλει	ἀπέστειλεν
δύο μαθητὰς	δύο τῶν μαθητῶν αὐτοῦ	δύο τῶν μαθητῶν
2 Λέγων αὐτοῖς	2 Καὶ λέγει αὐτοῖς	30 Εἰπών
Πορεύεσθε εἰς τὴν	Ὑπάγετε εἰς τὴν	Ὑπάγετε εἰς τὴν
κώμην τὴν ἀπέναντι ὑμῶν,	κώμην τὴν κατέναντι ὑμῶν,	κατέναντι κώμην,
καὶ εὐθέως	καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν	ἐν ᾗ εἰσπορευόμενοι
εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς·	εὑρήσετε πῶλον δεδεμένον,	εὑρήσετε πῶλον δεδεμένον,

Matthew XX. 32.	Mark X. 49.	Luke XVIII. 40.
	Be of good comfort, rise ;	
	he calleth thee.	
	50 And he, casting away	
	his garment, rose,	
	and came to Jesus.	and when he was come near,
	51 And Jesus answered	he asked him,
and said,	and said unto him,	41 Saying,
What will ye that	What wilt thou that	What wilt thou that
I shall do unto you ?	I should do unto thee ?	I shall do unto thee ?
33 They say unto him,	The blind man said	And he said,
Lord, that	unto him, Lord, that	*Lord*, that
our eyes may be opened.	I might receive my sight.	I may receive my sight.
34 So Jesus had compassion		
on them, and touched		
their eyes :		
	52 And Jesus said unto him,	42 *And* Jesus said unto him,
	Go thy way ; thy	Receive thy sight : thy
	faith hath made thee whole.	faith hath *saved* thee.
and *immediately*	And immediately	43 And *immediately*
their eyes received sight,	he received his sight,	he received his sight,
and they followed him.	and followed Jesus	and followed him.
	in the way.	

SECTION LVIII.

Christ's Entry to Jerusalem.

XXI. 1 And when they	XI. 1 And when they	XIX. 28 And when he had
		thus spoken, he went before,
drew nigh unto Jerusalem,	came nigh to Jerusalem,	ascending up to Jerusalem.
		29 And it came to pass,
and were come		when he was come nigh
to Bethphage,	unto Bethphage & Bethany,	to Bethphage and Bethany,
unto the mount	at the mount	at the mount called
of Olives,	of Olives,	the mount of Olives,
then sent Jesus	he sendeth forth	he sent
two disciples,	two of his disciples,	two of *his* disciples,
2 Saying unto them,	2 And saith unto them,	30 Saying,
Go into the	Go your way into the	*Go* ye into the
village over against you,	village over against you :	village over against you ;
and straightway	and as soon as	in the which,
	ye be entered into it,	at your entering,
ye shall find an ass tied,	ye shall find	ye shall find
and a colt with her :	a colt tied,	a colt tied,

Matthew XXI. 2.	Mark XI. 2.	Luke XIX. 30.
	ἐφ᾽ ὃν οὐδεὶς	ἐφ᾽ ὃν οὐδεὶς πώποτε
	ἀνθρώπων κεκάθικεν·	ἀνθρώπων ἐκάθισεν, καὶ
λύσαντες ἄγετέ μοι.	λύσατε αὐτὸν καὶ φέρετε.	λύσαντες αὐτὸν ἀγάγετε.
3 Καὶ ἐάν τις ὑμῖν εἴπῃ	3 Καὶ ἐάν τις ὑμῖν εἴπῃ	31 Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ
Τί, ἐρεῖτε,	Τί ποιεῖτε τοῦτο; εἴπατε	Διὰ τί λύετε; οὕτως ἐρεῖτε
Ὅτι ὁ Κύριος αὐτῶν	Ὁ Κύριος αὐτοῦ	αὐτῷ Ὅτι ὁ Κύριος αὐτοῦ
χρείαν ἔχει·	χρείαν ἔχει·	χρείαν ἔχει.
εὐθέως δὲ ἀποστελεῖ αὐτούς.	καὶ εὐθὺς αὐτὸν ἀποστέλλει	
4-5 peculiar to Matt.	ὧδε.	
6 Πορευθέντες δὲ	4 Καὶ ἀπῆλθον	32 Ἀπελθόντες δὲ
οἱ μαθηταὶ	καὶ εὗρον	οἱ ἀπεσταλμένοι εὗρον
	πῶλον δεδεμένον πρὸς	καθὼς εἶπεν αὐτοῖς.
	θύραν ἔξω ἐπὶ τοῦ ἀμφόδου,	
καὶ ποιήσαντες καθὼς	καὶ λύουσιν	33 Λυόντων δὲ αὐτῶν
συνέταξεν αὐτοῖς ὁ Ἰησοῦς,	αὐτόν.	τὸν πῶλον
	5 Καί τινες τῶν ἐκεῖ ἑστη-	εἶπαν οἱ κύριοι αὐτοῦ
	κότων ἔλεγον αὐτοῖς Τί	πρὸς αὐτούς Τί
	ποιεῖτε λύοντες τὸν πῶλον;	λύετε τὸν πῶλον;
	6 Οἱ δὲ εἶπον αὐτοῖς	34 Οἱ δὲ εἶπαν ὅτι
	καθὼς εἶπεν ὁ Ἰησοῦς·	ὁ Κύριος αὐτοῦ χρείαν ἔχει.
	καὶ ἀφῆκαν αὐτούς.	
7 Ἤγαγον τὴν ὄνον καὶ	7 Καὶ φέρουσιν	35 Καὶ ἤγαγον
τὸν πῶλον,	τὸν πῶλον πρὸς τὸν Ἰησοῦν,	αὐτὸν πρὸς τὸν Ἰησοῦν,
καὶ ἐπέθηκαν ἐπ᾽ αὐτῶν	καὶ ἐπιβάλλουσιν αὐτῷ	καὶ ἐπιρίψαντες
τὰ ἱμάτια,	τὰ ἱμάτια αὐτῶν,	ἑαυτῶν τὰ ἱμάτια
		ἐπὶ τὸν πῶλον
καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.	καὶ ἐκάθισεν ἐπ᾽ αὐτόν.	ἐπεβίβασαν τὸν Ἰησοῦν.
		36 Πορευομένου δὲ αὐτοῦ
8 Ὁ δὲ πλεῖστος ὄχλος	8 Καὶ πολλοὶ	
ἔστρωσαν ἑαυτῶν τὰ ἱμάτια	τὰ ἱμάτια αὐτῶν ἔστρωσαν	ὑπεστρώννυον τὰ ἱμάτια
ἐν τῇ ὁδῷ, ἄλλοι δὲ	εἰς τὴν ὁδόν, Ἄλλοι δὲ	αὐτῶν ἐν τῇ ὁδῷ.
ἔκοπτον κλάδους	στιβάδας, κόψαντες	
ἀπὸ τῶν δένδρων καὶ	ἐκ τῶν ἀγρῶν (καὶ	
ἐστρώννυον ἐν τῇ ὁδῷ.	ἐστρώννυον εἰς τὴν ὁδόν).	
		37 Ἐγγίζοντος δὲ αὐτοῦ
		ἤδη πρὸς τῇ καταβάσει
		τοῦ ὄρους τῶν ἐλαιῶν
		ἤρξαντο ἅπαν
9 Οἱ δὲ ὄχλοι οἱ προάγοντες	9 Καὶ οἱ προάγοντες	τὸ πλῆθος τῶν μαθητῶν
αὐτὸν καὶ οἱ ἀκολουθοῦντες	καὶ οἱ ἀκολουθοῦντες	
ἔκραζον	ἔκραζον	χαίροντες αἰνεῖν τὸν Θεὸν
		φωνῇ μεγάλῃ περὶ πασῶν
		ὧν εἶδον δυνάμεων,
λέγοντες Ὡσαννὰ	Ὡσαννά,	38 Λέγοντες

Matthew XXI. 2.	Mark XI. 2.	Luke XIX. 30.
	whereon never man sat;	whereon yet never man sat:
loose them, and bring them	loose him, and bring him.	*loose* him, and bring him
unto me.		*hither.*
3 And if any man say	3 And if any man say	31 And if any man ask
ought unto you,	unto you,	you,
	Why do ye this?	Why do ye loose him?
ye shall say,	say ye that	thus shall ye say unto him,
The Lord hath need	the Lord hath need	Because the Lord hath need
of them; and straightway	of him; and straightway	of him.
he will send them.	he will send him hither.	
4-5 peculiar to Matt.		
6 And the disciples	4 And they	32 And they that were sent
went,	went their way, and found	went their way, and found
	the colt tied by the door	even as he had said unto
	without, in a place	[them.
	where two ways met;	
	and they loose	33 And as they were loosing
	him.	the colt,
	5 And certain of them that	the owner thereof
	stood there said unto them,	said unto them,
	What do ye, loosing the colt?	Why loose ye the colt?
and did	6 And they said unto them	34 And they said,
as Jesus commanded them,	even as Jesus had command-	The Lord hath need of him.
	ed: and they let them go.	
7 And brought the ass,	7 And they brought	35 And they brought
and the colt, and put	the colt to Jesus, and cast	him to Jesus, and they *cast*
on them their *clothes,*	their garments on him;	their garments upon the colt,
and they set him thereon.	and he sat upon him.	and they set Jesus thereon.
8 And	8 And	36 And as he went,
a very great multitude	many	they
spread their garments in	spread their garments in	*spread* their *clothes* in
the way; others cut	the way; and others cut	the way.
down *branches* from the	down branches off the	
trees, and strawed them in	trees, and strawed them in	
the way.	the way.	
		37 And when he was come
		nigh, even now at the
		descent of the mount of
		Olives,
9 And the multitudes	9 And they	the whole multitude of the
		disciples began to rejoice,
that went before,	that went before,	
and that followed,	and they that followed,	
		and praise God with a loud
		voice, for all the mighty
		works that they had seen,
cried, saying, Hosanna	cried, saying, Hosanna;	38 Saying,

Matthew XXI. 9.	Mark XI. 9.	Luke XIX. 38.
τῷ υἱῷ Δαυίδ,		
εὐλογημένος ὁ ἐρχόμενος	εὐλογημένος ὁ ἐρχόμενος	εὐλογημένος ὁ ἐρχόμενος βασιλεὺς
ἐν ὀνόματι Κυρίου,	ἐν ὀνόματι Κυρίου·	ἐν ὀνόματι Κυρίου·
	10 Εὐλογημένη ἡ ἐρχομένη βασιλεία (ἐν ὀνόματι Κυρίου) τοῦ πατρὸς ἡμῶν Δαυίδ,	ἐν οὐρανῷ εἰρήνη,
Ὡσαννὰ ἐν τοῖς ὑψίστοις.	Ὡσαννὰ ἐν τοῖς ὑψίστοις.	καὶ δόξα ἐν ὑψίστοις.
10-16 peculiar to Matt.	11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα (ὁ Ἰησοῦς) εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας,	
17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν,	ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.	
καὶ ηὐλίσθη ἐκεῖ.		

SECTION LIX.

The Barren Fig-Tree.

18 Πρωίας δὲ ἐπαναγαγὼν εἰς τὴν πόλιν ἐπείνασεν.	12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.
19 Καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ	13 Καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα τι εὑρήσει ἐν αὐτῇ,
ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον,	καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων.
καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.	14 Καὶ ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι.
	Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

Matthew XXI. 9.	Mark XI. 9.	Luke XIX. 38.
to the son of David:		
Blessed is he that	Blessed is he that	Blessed be the King that
cometh in the name of	cometh in the name of	cometh in the name of
the Lord;	the Lord:	the Lord:
	10 Blessed be the kingdom	peace in heaven, and
	of our father David, that	
	cometh in the name of the	
Hosanna in the highest.	Lord: Hosanna in the	glory in the highest.
10-16 peculiar to Matt.	highest.	
17 And he	11 And Jesus entered into	
	Jerusalem, and into the	
	temple: and when he had	
	looked round about upon	
	all things, and now the	
	eventide was come,	
left them, and went out	he went out unto	
of the city into Bethany;	Bethany with the twelve.	
and he lodged there.		

SECTION LIX.

The Barren Fig-Tree.

Matthew	Mark
18 Now in the morning,	12 And on the morrow,
as he returned into	when they were come from
the city, he *hungered.*	Bethany, he was hungry:
19 And *when he saw*	13 And seeing
a fig-tree in the way,	a fig-tree afar off
	having leaves, he came,
	if haply he might find any
	thing thereon: and when
he *came* to it, and found	he came to it, he found
nothing thereon, but leaves	nothing but leaves;
only,	for the time of figs was
	not yet.
	14 And Jesus answered
and *said* unto it,	and said unto it,
Let no fruit grow on thee	No man eat fruit of thee
henceforward for ever.	hereafter for ever.
And presently the fig-tree	
withered away.	
	And his disciples heard it.

SECTION LX.

Christ Expels Traders from the Temple.

Matthew XXI. 12.

12 Καὶ εἰσῆλθεν Ἰησοῦς
εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ
ἐξέβαλεν πάντας τοὺς
πωλοῦντας καὶ ἀγοράζοντας
ἐν τῷ ἱερῷ, καὶ τὰς
τραπέζας τῶν κολλυβιστῶν
κατέστρεψεν
καὶ τὰς καθέδρας τῶν
πωλούντων τὰς περιστεράς,

13 Καὶ λέγει αὐτοῖς
γέγραπται ὁ οἶκός
μου οἶκος προσευχῆς κλη-
θήσεται,
ὑμεῖς δὲ αὐτὸν ποιεῖτε
σπήλαιον λῃστῶν.

Mark XI. 15.

15 Καὶ ἔρχονται εἰς Ἱεροσό-
λυμα. Καὶ εἰσελθὼν (ὁ Ἰη-
σοῦς) εἰς τὸ ἱερὸν
ἤρξατο ἐκβάλλειν τοὺς
πωλοῦντας καὶ τοὺς ἀγορά-
ζοντας ἐν τῷ ἱερῷ, καὶ τὰς
τραπέζας τῶν κολλυβιστῶν

καὶ τὰς καθέδρας τῶν
πωλούντων τὰς περιστερὰς
κατέστρεψεν,
16 Καὶ οὐκ ἤφιεν ἵνα τις
διενέγκῃ σκεῦος διὰ τοῦ
ἱεροῦ,
17 Καὶ ἐδίδασκεν
καὶ ἔλεγεν
οὐ γέγραπται ὅτι ὁ οἶκός
μου οἶκος προσευχῆς κλη-
θήσεται πᾶσιν τοῖς ἔθνεσιν;
ὑμεῖς δὲ πεποιήκατε αὐτὸν
σπήλαιον λῃστῶν.

18 Καὶ ἤκουσαν οἱ ἀρχιερεῖς
καὶ οἱ γραμματεῖς, καὶ ἐζή-
τουν πῶς αὐτὸν ἀπολέσωσιν·

ἐφοβοῦντο γὰρ αὐτόν,
πᾶς γὰρ ὁ ὄχλος ἐξεπλήσ-
σετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

Luke XIX. 45.

45 Καὶ εἰσελθὼν
εἰς τὸ ἱερὸν
ἤρξατο ἐκβάλλειν τοὺς
πωλοῦντας,

46 Λέγων αὐτοῖς
γέγραπται Καὶ ἔσται ὁ οἶκός
μου οἶκος προσευχῆς·

ὑμεῖς δὲ αὐτὸν ἐποιήσατε
σπήλαιον λῃστῶν.
47 Καὶ ἦν διδάσκων τὸ
καθ᾽ ἡμέραν ἐν τῷ ἱερῷ·
οἱ δὲ ἀρχιερεῖς
καὶ οἱ γραμματεῖς ἐζήτουν
αὐτὸν ἀπολέσαι
καὶ οἱ πρῶτοι τοῦ λαοῦ,
48 Καὶ οὐχ εὕρισκον τὸ τί
ποιήσωσιν· ὁ λαὸς γὰρ ἅπας
ἐξεκρέματο αὐτοῦ ἀκούων.

SECTION LX.

Christ Expels Traders from the Temple.

Matthew XXI. 12.	Mark XI. 15.	Luke XIX. 45.
12 And Jesus *went* into the temple of God, and *cast out* all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,	15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;	45 And he went into the temple, and began to cast out them that sold therein, and them that bought;
	16 And would not suffer that any man should carry any vessel through the temple.	
13 And said unto them, It is written, My house shall be called the house of prayer; but ye have *made it* a den of thieves.	17 And he taught, saying unto them, Is is not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.	46 *Saying* unto them, It is written, My house is the house of prayer: but ye have *made it* a den of thieves.
		47 And he taught daily in the temple.
	18 And the scribes and chief priests heard it, and sought how they might destroy him:	But the chief priests, & the scribes, and the chief of the people, sought to *destroy* him;
		48 And could not find what they might do:
	for they feared him, because all the people was astonished at his doctrine.	for all the people were very attentive to hear him.

SECTION LXI.

The Fig-Tree Withered.

Matthew XXI. 19.

19 Καὶ ἐξηράνθη παραχρῆ-
μα ἡ συκῆ.
20 Καὶ ἰδόντες
οἱ μαθηταὶ ἐθαύμασαν
λέγοντες Πῶς παραχρῆμα
ἐξηράνθη ἡ συκῆ;
21 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς

Ἀμὴν λέγω ὑμῖν, ἐὰν
ἔχητε πίστιν
καὶ μὴ διακριθῆτε,
οὐ μόνον τὸ τῆς συκῆς
ποιήσετε, ἀλλὰ
κἂν τῷ ὄρει τούτῳ εἴπητε
Ἄρθητι καὶ βλήθητι
εἰς τὴν θάλασσαν,

γενήσεται·
22 Καὶ
πάντα ὅσα ἐὰν
αἰτήσητε ἐν τῇ προσευχῇ
πιστεύοντες
λήμψεσθε.

Mark XI. 19.

19 Καὶ ὅταν ὀψὲ ἐγένετο,
ἐξεπορεύετο ἔξω τῆς πόλεως.
20 Καὶ παραπορευόμενοι πρωὶ
εἶδον τὴν συκῆν ἐξηραμμένην
ἐκ ῥιζῶν.
21 Καὶ ἀναμνησθεὶς
ὁ Πέτρος
λέγει αὐτῷ Ῥαββί, ἴδε ἡ
συκῆ ἣν κατηράσω ἐξήρανται.
22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
λέγει αὐτοῖς
ἔχετε πίστιν Θεοῦ.
23 Ἀμὴν λέγω ὑμῖν ὅτι

ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ
Ἄρθητι καὶ βλήθητι
εἰς τὴν θάλασσαν,
καὶ μὴ διακριθῇ ἐν τῇ
καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ
ὅτι ὃ λαλεῖ γίνεται,
ἔσται αὐτῷ.
24 Διὰ τοῦτο λέγω ὑμῖν,
πάντα ὅσα
προσεύχεσθε καὶ αἰτεῖσθε,
πιστεύετε ὅτι ἐλάβετε,
καὶ ἔσται ὑμῖν.
25 Καὶ ὅταν στήκετε
προσευχόμενοι, ἀφίετε
εἴ τι ἔχετε κατά τινος,
ἵνα καὶ ὁ πατὴρ ὑμῶν

Luke.

SECTION LXI.

The Fig-Tree Withered.

Matthew XXI. 19.

19 And presently the fig-tree
withered away.
20 And when the disciples
saw it, they marvelled,
saying,
How soon is the fig-tree
withered away!
21 Jesus *answered* and
said unto them,
Verily I say unto you,
If ye have faith, and
doubt not, ye shall not
only do this which is
done to the fig-tree, but
also, if ye shall say
unto this mountain, Be
thou removed, and be thou
cast into the sea;
it shall be done.
22 And *all things* whatsoever
ye shall ask in prayer,
believing,
ye shall receive.

Mark XI. 19.

19 And when even was come,
he went out of the city.
20 And in the morning, as
they passed by, they saw
the fig-tree
dried up from the roots.
21 And Peter, calling to
[him,
remembrance, saith unto
Master, behold, the fig-tree
which thou cursedst is
withered away.
22 And Jesus answering,
saith unto them,
Have faith in God,
23 For verily I say unto you,
That whosoever shall say
unto this mountain, Be
thou removed, and be thou
cast into the sea; and
shall not doubt in
his heart, but shall
believe that those
things which he saith
shall come to pass;
he shall have whatsoever
he saith.
24 Therefore I say unto
you, What things soever
ye desire, when ye pray,
believe that ye receive
them, and ye shall have
them.
25 And when ye stand
praying, forgive, if ye
have ought against any;
that your Father also

Luke.

Matthew XXI. 23.	Mark XI. 25.	Luke XX. 1.
	ὁ ἐν τοῖς οὐρανοῖς	
	ἀφῇ ὑμῖν τὰ παραπτώματα	
	ὑμῶν.	
	26 (Εἰ δὲ ὑμεῖς οὐκ ἀφίετε,	
	οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν	
	οὐρανοῖς ἀφήσει τὰ παρα-	
	πτώματα ὑμῶν.)	

SECTION LXII.

Christ's Discourse in the Temple.

23 Καὶ ἐλθόντι αὐτῷ	27 Καὶ ἔρχονται	1 Καὶ ἐγένετο ἐν μιᾷ τῶν
	πάλιν εἰς Ἱεροσόλυμα.	ἡμερῶν διδάσκοντος αὐτοῦ
εἰς τὸ ἱερόν,	Καὶ ἐν τῷ ἱερῷ περιπατοῦν-	τὸν λαὸν ἐν τῷ ἱερῷ καὶ
	τος αὐτοῦ	εὐαγγελιζομένου
προσῆλθον αὐτῷ	ἔρχονται πρὸς αὐτὸν	ἐπέστησαν
διδάσκοντι οἱ	οἱ	οἱ
ἀρχιερεῖς	ἀρχιερεῖς καὶ οἱ γραμματεῖς	ἱερεῖς καὶ οἱ γραμματεῖς
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ	καὶ οἱ πρεσβύτεροι,	σὺν τοῖς πρεσβυτέροις,
λέγοντες	28 Καὶ ἔλεγον αὐτῷ	2 Καὶ εἶπαν πρὸς αὐτόν
		Εἰπὸν ἡμῖν
Ἐν ποίᾳ ἐξουσίᾳ ταῦτα	Ἐν ποίᾳ ἐξουσίᾳ ταῦτα	Ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιεῖς; καὶ τίς σοι ἔδωκεν	ποιεῖς; ἢ τίς σοι	ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι
τὴν ἐξουσίαν ταύτην;	τὴν ἐξουσίαν ταύτην ἔδωκεν	τὴν ἐξουσίαν ταύτην;
	ἵνα ταῦτα ποιῇς;	
24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς	29 Ὁ δὲ Ἰησοῦς (ἀποκριθεὶς)	3 Ἀποκριθεὶς δὲ
εἶπεν αὐτοῖς Ἐρωτήσω	εἶπεν αὐτοῖς Ἐπερωτήσω	εἶπεν πρὸς αὐτούς Ἐρωτήσω
ὑμᾶς κἀγὼ λόγον ἕνα, ὃν	ὑμᾶς ἕνα λόγον, καὶ	ὑμᾶς κἀγὼ λόγον, καὶ
ἐὰν εἴπητέ μοι, κἀγὼ	Ἀποκρίθητέ μοι, καὶ	Εἴπατέ μοι
ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ	ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ	
ταῦτα ποιῶ·	ταῦτα ποιῶ.	
25 Τὸ βάπτισμα τὸ Ἰωάννου	30 Τὸ βάπτισμα τὸ Ἰωάννου	4 Τὸ βάπτισμα Ἰωάννου
πόθεν ἦν;		
ἐξ οὐρανοῦ	ἐξ οὐρανοῦ ἦν	ἐξ οὐρανοῦ ἦν
ἢ ἐξ ἀνθρώπων;	ἢ ἐξ ἀνθρώπων;	ἢ ἐξ ἀνθρώπων;
	Ἀποκρίθητέ μοι.	
οἱ δὲ διελογίζοντο	31 Καὶ διελογίζοντο	5 Οἱ δὲ συνελογίσαντο
ἐν ἑαυτοῖς λέγοντες	πρὸς ἑαυτοὺς λέγοντες	πρὸς ἑαυτοὺς λέγοντες ὅτι
26 Ἐὰν εἴπωμεν ἐξ	Ἐὰν εἴπωμεν ἐξ	Ἐὰν εἴπωμεν ἐξ

Matthew XXI. 23.	Mark XI. 25.	Luke XX. 1.
	which is in heaven	
	may forgive you	
	your trespasses.	
	26 But if ye do not forgive,	
	neither will your Father	
	which is in heaven	
	forgive your trespasses.	

SECTION LXII.

Christ's Discourse in the Temple.

23 And when he was come	27 And they come again	1 And it came to pass,
	to Jerusalem:	
		that on one of those days,
	and as he was walking	as he taught the people
into the temple,	in the temple,	in the temple, and preached
		the gospel,
	there come to him	
the chief priests and the	the chief priests, and the	the chief priests, and the
elders of the people	scribes, and the elders,	scribes
came unto him		came upon him, with
as he was teaching,		the elders,
and said,	28 And say unto him,	2 And spake unto him,
		saying, Tell us,
By what authority	By what authority	by what authority
doest thou these things?	doest thou these things?	doest thou these things?
and who gave	and who gave	or who is he that gave
thee this authority?	thee this authority	thee this authority?
	to do these things?	
24 And Jesus answered	29 And Jesus answered	3 And he answered
and said unto them,	and said unto them,	and said unto them,
I also will ask you	I will also ask of you	I will also ask you
one thing, which if	one question,	one thing;
ye tell me,	and answer me,	and *answer* me:
I in like wise will tell	and I will tell	
you by what authority	you by what authority	
I do these things.	I do these things.	
25 The baptism of John,	30 The baptism of John,	4 The baptism *of* John,
whence was it? from heaven,	was it from heaven,	was it from heaven,
or of men?	or of men? answer me.	or of men?
And they reasoned	31 And they reasoned	5 *And* they *reasoned*
with themselves, saying,	with themselves, saying,	with themselves, saying,
If we shall say, From	If we shall say, From	If we shall say, From

Matthew XXI. 26.	Mark XI. 31.	Luke XX. 5.
οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί	οὐρανοῦ, ἐρεῖ Διὰ τί	οὐρανοῦ, ἐρεῖ Διὰ τί
οὖν οὐκ ἐπιστεύσατε αὐτῷ;	οὐκ ἐπιστεύσατε αὐτῷ;	οὐκ ἐπιστεύσατε αὐτῷ;
ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώ-	32 Ἀλλὰ εἴπωμεν ἐξ ἀνθρώ-	6 Ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώ-
πων, φοβούμεθα τὸν ὄχλον·	πων; ἐφοβοῦντο τὸν λαόν·	πων, ὁ λαὸς ἅπας καταλιθ-
πάντες γὰρ ὡς προφήτην	ἅπαντες γὰρ εἶχον	άσει ἡμᾶς· πεπεισμένος γάρ
ἔχουσιν τὸν Ἰωάννην.	τὸν Ἰωάννην ὄντως	ἐστιν Ἰωάννην
	ὅτι προφήτης ἦν.	προφήτην εἶναι.
27 Καὶ ἀποκριθέντες τῷ	33 Καὶ ἀποκριθέντες	7 Καὶ ἀπεκρίθησαν
Ἰησοῦ εἶπον	τῷ Ἰησοῦ λέγουσιν	
Οὐκ οἴδαμεν.	Οὐκ οἴδαμεν.	Μὴ εἰδέναι πόθεν.
Ἔφη αὐτοῖς καὶ αὐτός	Καὶ ὁ Ἰησοῦς λέγει αὐτοῖς	8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς
Οὐδὲ ἐγὼ λέγω ὑμῖν	Οὐδὲ ἐγὼ λέγω ὑμῖν	Οὐδὲ ἐγὼ λέγω ὑμῖν
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
28-32 peculiar to Matt.	XII. 1 Καὶ ἤρξατο αὐτοῖς	9 Ἤρξατο δὲ λέγειν πρὸς
33 Ἄλλην παραβολὴν ἀκού-	ἐν παραβολαῖς λαλεῖν	τὸν λαὸν τὴν παραβολὴν
σατε.	Ἀμπελῶνα	ταύτην
Ἄνθρωπος ἦν οἰκοδεσπότης	ἄνθρωπος	Ἄνθρωπος
ὅστις ἐφύτευσεν ἀμπελῶνα,	ἐφύτευσεν,	ἐφύτευσεν ἀμπελῶνα
καὶ φραγμὸν αὐτῷ περιέθηκεν	καὶ περιέθηκεν φραγμὸν	
καὶ ὤρυξεν ἐν αὐτῷ ληνὸν	καὶ ὤρυξεν ὑπολήνιον	
καὶ ᾠκοδόμησεν πύργον,	καὶ ᾠκοδόμησεν πύργον,	
καὶ ἐξέδετο αὐτὸν γεωργοῖς,	καὶ ἐξέδετο αὐτὸν γεωργοῖς,	καὶ ἐξέδετο αὐτὸν γεωργοῖς,
καὶ ἀπεδήμησεν.	καὶ ἀπεδήμησεν.	καὶ ἀπεδήμησεν
		χρόνους ἱκανούς.
34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς		10 Καὶ καιρῷ
τῶν καρπῶν,		
ἀπέστειλεν τοὺς δούλους αὐ-	2 Καὶ ἀπέστειλεν	ἀπέστειλεν
τοῦ πρὸς τοὺς γεωργοὺς	πρὸς τοὺς γεωργοὺς	πρὸς τοὺς γεωργοὺς
	τῷ καιρῷ δοῦλον, ἵνα	δοῦλον, ἵνα
	παρὰ τῶν γεωργῶν	
λαβεῖν τοὺς καρποὺς	λάβῃ ἀπὸ τῶν καρπῶν	ἀπὸ τοῦ καρποῦ
αὐτοῦ.	τοῦ ἀμπελῶνος·	τοῦ ἀμπελῶνος
		δώσουσιν αὐτῷ·
35 Καὶ λαβόντες οἱ γεωργοὶ	3 Καὶ λαβόντες	οἱ δὲ γεωργοὶ
τοὺς δούλους αὐτοῦ		
ὃν μὲν ἔδειραν,	αὐτὸν ἔδειραν	δείραντες αὐτὸν
ὃν δὲ ἀπέκτειναν,		
ὃν δὲ ἐλιθοβόλησαν.		
	καὶ ἀπέστειλαν κενόν.	ἐξαπέστειλαν κενόν.
36 Πάλιν ἀπέστειλεν	4 Καὶ πάλιν ἀπέστειλεν	11 Καὶ προσέθετο
ἄλλους δούλους	πρὸς αὐτοὺς ἄλλον δοῦλον·	ἕτερον πέμψαι δοῦλον·
πλείονας τῶν πρώτων,		
καὶ ἐποίησαν αὐτοῖς ὡσαύ-	κἀκεῖνον (λιθοβολήσαντες)	οἱ δὲ κἀκεῖνον δείραντες
τως.		

Matthew XXI. 25.	Mark XI. 31.	Luke XX. 5.
heaven; he will say unto us,	heaven; he will say,	heaven; he will say,
Why did ye	Why then did ye	Why then
not then believe him?	not believe him?	*believed ye him* not?
[26] *But if* we shall say, Of	[32] But if we shall say, Of	[6] *But and if we say*, Of
men; we fear the people:	men; they feared the peo-	men; all the people
for all	for all men [ple:	will stone us: for they
hold John	counted John, that he	be persuaded that John
as a prophet.	was a prophet indeed.	was a prophet.
[27] And they answered	[33] And they answered	[7] And they answered,
Jesus, and *said*,	and said unto Jesus,	
We cannot tell.	We cannot tell.	That they could not tell
		whence it was.
And he	And Jesus answering,	[8] And Jesus
said unto them, Neither	saith unto them, Neither	said unto them, Neither
tell I you by what autho-	do I tell you by what autho-	tell I you by what autho-
rity I do these things.	rity I do these things.	rity I do these things.
28-32 peculiar to Matt.	XII. [1] And he began to	[9] Then began he to
	speak unto them	speak to the people
[33] Hear another parable:	by parables.	this parable:
There was a certain	A certain	A certain
householder, which planted	man planted	man planted
a vineyard, and hedged it	a vineyard, and set an hedge	a vineyard,
round about, and digged	about it, and digged	
a wine-press in it,	a place for the wine-fat,	
and built a tower,	and built a tower,	
and let it out to	and let it out to	and let it *forth* to
husbandmen, and went	husbandmen, and went	husbandmen, and went
into a far country:	into a far country.	into a far country
		for a long time.
[34] And when the time	[2] And at the season	[10] And at the season
of the fruit drew near,		
he sent his servants	he sent	he sent a servant
to the husbandmen,	to the husbandmen	to the husbandmen,
that they might	a servant, that he might	that they should
receive	receive from the husband-	give him
the fruits of it.	men of the fruit of the	of the fruit of the
	vineyard.	vineyard:
[35] And the husbandmen	[3] And they	but the husbandmen
took his servants,	caught him,	
and beat one,	and beat him,	beat him,
and killed another, and		
stoned another.		
	and sent him away empty.	and sent him away empty.
[36] Again he sent	[4] And again he sent unto	[11] And *again he sent*
other servants	them another servant;	another servant:
more than the first:		
and they did unto them	and at him they cast	and they beat him
likewise.		

Matthew XXI. 37.	Mark XII. 4.	Luke XX. 11.
	ἐκεφαλαίωσαν καὶ ἠτίμησαν.	καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
	5 Καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον	12 Καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.
	ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες.	
37 Ὕστερον δὲ	6 Ἔτι ἕνα εἶχεν υἱὸν ἀγαπη- τόν·	13 Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος Τί ποιήσω; πέμψω
ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται τὸν υἱόν μου.	ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου.	τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται.
38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς	7 Ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι	14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες
Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.	Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.	Οὗτός ἐστιν ὁ κληρονόμος· (δεῦτε) ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.
39 Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.	8 Καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.	15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.
40 Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;	9 Τί ποιήσει ὁ Κύριος τοῦ ἀμπελῶνος;	Τί οὖν ποιήσει αὐτοῖς ὁ Κύριος τοῦ ἀμπελῶνος;
41 Λέγουσιν αὐτῷ		
Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρ- ποὺς ἐν τοῖς καιροῖς αὐτῶν.	ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.	16 Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
		Ἀκούσαντες δὲ εἶπαν μὴ γέ- νοιτο.
42 Λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν ἀπεδοκίμασαν	10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε Λίθον ὃν ἀπεδοκίμασαν	17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο Λίθον ὃν ἀπεδοκίμασαν

Matthew XXI. 37.	Mark XII. 4.	Luke XX. 11.
	stones, and wounded	also, and
	him in the head,	
	and sent him away	
	shamefully handled.	entreated him shamefully,
		and sent him away empty.
	5 And again he sent	12 And *again he sent* a
	another; & him they killed,	third: and they wounded
	and many others; beating	him also, and cast him out.
	some, and killing some.	
37 But last of all	6 Having yet therefore	13 Then said the lord of
		the vineyard, What shall
		I do? I will send
	one son, his well-beloved,	my beloved son:
he sent unto them his son,	he sent him also last	
saying, They	unto them, saying, They	it may be they
will reverence my son.	will reverence my son.	will reverence him
		when they see him.
38 But when the husbandmen	7 But those husbandmen	14 But when the husbandmen
saw the son, they *said*	said	saw him, they reasoned
among themselves,	among themselves,	among themselves, saying,
This is the heir; come, let	This is the heir; come, let	This is the heir; come, let
us kill him, and let us seize	us kill him,	us kill him,
on his inheritance.	and the inheritance	that the inheritance
	shall be ours.	may be ours.
39 And they *caught* him,	8 And they took him,	
and cast him out		15 So they cast him out
of the vineyard,		of the vineyard,
and *slew* him.	and killed him, and cast	and killed him.
[of the	him out of the vineyard.	
40 When the lord therefore		
vineyard cometh, what will	9 What shall therefore the	What therefore shall the
he do	lord of the vineyard do?	lord of the vineyard do
unto those husbandmen?		unto them?
41 They say unto him,		
He will miserably destroy	he will come and destroy	16 He shall come and destroy
those wicked men,	the husbandmen,	these husbandmen,
and will let out *his*	and will give the	and shall give the
vineyard unto other	vineyard unto others.	vineyard to others.
husbandmen, which shall		
render him the fruits		
in their seasons.		
		And when they heard it,
		they said, God forbid.
42 Jesus saith		17 And he beheld them, and
unto them, Did ye never	10 And have ye not	said, What is this then
read in the scriptures,	read this scripture,	that is written,
The stone which the build-	The stone which the build-	The stone which the build-

Matthew XXI. 42.	Mark XII. 10.	Luke XX. 17.
οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 11 Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἐστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;
43-44 peculiar to Matt.		18 peculiar to Luke & Matt.
45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·	See v. 12.	
46 Καὶ ζητοῦντες	12 Καὶ ἐζήτουν	19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ
αὐτὸν κρατῆσαι	αὐτὸν κρατῆσαι, καὶ	
ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.	ἐφοβήθησαν τὸν ὄχλον·	ἐφοβήθησαν τὸν λαόν·
See v. 45.	ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. Καὶ ἀφέντες αὐτὸν ἀπῆλθον.	ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

SECTION LXIII.

On Paying Tribute.

XXII.		
15 Τότε πορευθέντες οἱ Φαρισαῖοι	13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν,	20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι,
συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.	ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.	ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.
16 Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν	14 Καὶ ἐλθόντες	21 Καὶ ἐπηρώτησαν αὐτὸν
λέγοντες Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ	λέγουσιν αὐτῷ Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ	λέγοντες Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις

Matthew XXI. 42.	Mark XII. 10.	Luke XX. 17.
ers rejected, the same is	ers rejected is	ers rejected, the same is
become the head of the	become the head of the	become the head of the
corner:	corner:	corner?
this *is* the Lord's doing,	11 This was the Lord's doing,	
and it is marvellous	and it is marvellous	
in our eyes?	in our eyes?	
43-44 peculiar to Matt.		18 peculiar to Luke & Matt.
45 And when the chief		19 And the chief
priests and Pharisees		priests and the scribes
had heard his parables,		
they perceived that he	See v. 12.	(See below.)
spake of them.		
46 But when they *sought*	12 And they sought	the same hour sought
to lay *hands* on him,	to lay hold on him,	to *lay hands* on him;
they feared the *multitude*,	but feared the people:	and they feared the people:
because they took him for		
a prophet.		
See v. 45.	for they knew that he	for they *perceived* that he
	had spoken the parable	had spoken this parable
	against them: and they left	against them.
	him, and went their way.	

SECTION LXIII.

On Paying Tribute.

		20 And they watched him,
XXII.	13 And they send unto him	and sent forth
15 Then went the Pharisees,	certain of the Pharisees	spies, which should feign
	and of the Herodians,	themselves just men,
and took counsel how		
they might entangle him	to catch him	that they might take hold
in his *talk*.	in his words.	of his words, that so they
		might deliver him unto the
		power and authority of the
		governor.
16 And they sent out unto		
him their disciples, with		
the Herodians,		
	14 And when they were	
	come, they	21 And they asked him,
saying, Master,	say unto him, Master,	saying, Master,
we know that thou	we know that thou	we know that thou
art true, and teachest	art true,	sayest, and teachest

Matthew XXII. 16.	Mark XII. 14.	Luke XX. 21.
οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων·	οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις·	καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις·
17 Εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ;		
ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ;	ἔξεστιν κῆνσον Καίσαρι δοῦναι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν;	22 Ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ;
18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε, ὑποκριταί;	15 Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε;	23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς (Τί με πειράζετε)
19 Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου.	φέρετέ μοι δηνάριον ἵνα ἴδω.	24 Δείξατέ μοι δηνάριον.
Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.	16 Οἱ δὲ ἤνεγκαν·	
20 Καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;	καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;	Τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;
21 Λέγουσιν αὐτῷ Καίσαρος.	Οἱ δὲ εἶπαν αὐτῷ Καίσαρος.	ἀποκριθέντες δὲ εἶπαν Καίσαρος.
Τότε λέγει αὐτοῖς Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.	17 Ὁ δὲ Ἰησοῦς εἶπεν Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.	25 Ὁ δὲ εἶπεν πρὸς αὐτούς Τοίνυν ἀπόδοτε τὰ Καίσαρος τῷ Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.
22 Καὶ ἀκούσαντες ἐθαύμασαν.	Καὶ ἐθαύμαζον ἐπ' αὐτῷ.	

SECTION LXIV.

Jesus Questioned by the Sadducees.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν	18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν	27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν
24 Λέγοντες Διδάσκαλε, Μωυσῆς εἶπεν	λέγοντες 19 Διδάσκαλε, Μωυσῆς ἔγ-	28 Λέγοντες Διδάσκαλε, Μωυσῆς ἔγραψ-

Matthew XXII. 16.	Mark XII. 14.	Luke XX. 21.
the way of God in truth,		rightly,
neither carest *thou* for any	and carest for no	neither acceptest thou
man: for thou regardest	man: for thou regardest	
not the person of men.	not the person of men, but	the person of any, but
	teachest the way of God	teachest the way of God
	in truth:	truly;
17 Tell us therefore,		
What thinkest thou?		
Is it lawful to give	Is it lawful to give	22 Is it lawful for us to give
tribute unto Cesar, or not?	tribute to Cesar, or not?	tribute unto Cesar, or no?
	15 Shall we give, or shall we	
18 But Jesus perceived	not give? But he, knowing	23 But he perceived
their wickedness, and said,	their hypocrisy, said unto	their craftiness, & said unto
Why tempt ye me,	them, Why tempt ye me?	them, Why tempt ye me?
ye hypocrites?		
19 Shew me the tribute-	bring me a penny,	24 Shew me a penny.
money.	that I may see it.	
And they brought unto him	16 And they brought	
a penny.	it.	
20 And he saith unto them,	And he saith unto them,	
Whose is this image and	Whose is this image and	Whose image and
superscription?	superscription?	superscription hath it?
21 They say unto him,	And they said unto him,	They answered and said,
Cesar's.	Cesar's.	Cesar's.
	17 And Jesus answering,	25 And he
Then *saith* he unto them,	said unto them,	said unto them,
Render therefore unto Cesar	Render to Cesar	Render therefore unto Cesar
the things *which are*	the things that are	the things *which be*
Cesar's, and *unto* God the	Cesar's, and to God the	Cesar's, and *unto* God the
things that are God's.	things that are God's.	things which be God's.
22 When they had heard		
these words, they marvelled.	And they marvelled at him.	

SECTION LXIV.

Jesus Questioned by the Sadducees.

23 The same day		
came to him	18 Then come unto him	27 Then came to him
the Sadducees,	the Sadducees,	certain of the Sadducees,
which *say* that there is no	which say there is no	which deny that there is
resurrection, and	resurrection; and they	any resurrection; and they
asked him, 24 Saying, Mas-	asked him, saying, 19 Mas-	asked him, 28 Saying, Mas-
ter, Moses said,	ter, Moses wrote unto us,	ter, Moses wrote unto us,

Matthew XXII. 24.	Mark XII. 19.	Luke XX. 28.
Ἐάν τις	γραψεν ἡμῖν ὅτι ἐάν τινος	εν ἡμῖν, ἐάν τινος
	ἀδελφὸς ἀποθάνῃ	ἀδελφὸς ἀποθάνῃ
	καὶ καταλίπῃ γυναῖκα	ἔχων γυναῖκα,
ἀποθάνῃ μὴ ἔχων τέκνα,	καὶ μὴ ἀφῇ τέκνον,	καὶ οὗτος ἄτεκνος ἀποθάνῃ,
ἐπιγαμβεύσει ὁ ἀδελφὸς	ἵνα λάβῃ ὁ ἀδελφὸς	ἵνα λάβῃ ὁ ἀδελφὸς
αὐτοῦ τὴν γυναῖκα αὐτοῦ	αὐτοῦ τὴν γυναῖκα	αὐτοῦ τὴν γυναῖκα
καὶ ἀναστήσει σπέρμα	καὶ ἐξαναστήσῃ σπέρμα	καὶ ἐξαναστήσῃ σπέρμα
τῷ ἀδελφῷ αὐτοῦ.	τῷ ἀδελφῷ αὐτοῦ.	τῷ ἀδελφῷ αὐτοῦ.
25 Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ	20 Ἑπτὰ ἀδελφοὶ ἦσαν·	29 Ἑπτὰ οὖν ἀδελφοὶ ἦσαν.
ἀδελφοί· καὶ ὁ πρῶτος γήμας	καὶ ὁ πρῶτος ἔλαβεν γυναῖκα,	Καὶ ὁ πρῶτος λαβὼν γυναῖκα
ἐτελεύτησεν, καὶ μὴ ἔχων	καὶ ἀποθνήσκων οὐκ ἀφῆκεν	ἀπέθανεν ἄτεκνος·
σπέρμα ἀφῆκεν τὴν γυναῖκα	σπέρμα.	
αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.		
26 Ὁμοίως καὶ ὁ δεύτερος	21 Καὶ ὁ δεύτερος ἔλαβεν	30 Καὶ (ἔλαβεν) ὁ δεύτερος
	αὐτήν, καὶ	(τὴν γυναῖκα καὶ οὗτος
	ἀπέθανεν μὴ καταλιπὼν	ἀπέθανεν ἄτεκνος).
καὶ ὁ τρίτος,	σπέρμα· Καὶ ὁ τρίτος	31 Καὶ ὁ τρίτος ἔλαβεν
	ὡσαύτως	αὐτήν, ὡσαύτως δὲ καὶ
ἕως τῶν ἑπτά.	22 Καὶ οἱ ἑπτὰ	οἱ ἑπτὰ
	οὐκ ἀφῆκαν σπέρμα.	οὐ κατέλιπον τέκνα
		καὶ ἀπέθανον.
27 Ὕστερον δὲ πάντων	Ἔσχατον πάντων καὶ	32 Ὕστερον (δὲ πάντων)
ἀπέθανεν καὶ ἡ γυνή.	ἡ γυνὴ ἀπέθανεν.	καὶ ἡ γυνὴ ἀπέθανεν.
28 Ἐν τῇ ἀναστάσει οὖν	23 Ἐν τῇ ἀναστάσει, ὅταν	33 Ἡ γυνὴ οὖν ἐν τῇ ἀναστά-
τίνος τῶν ἑπτὰ ἔσται γυνή;	ἀναστῶσιν, τίνος αὐτῶν ἔσται	σει τίνος αὐτῶν γίνεται γυνή;
πάντες γὰρ ἔσχον αὐτήν.	γυνή; οἱ γὰρ ἑπτὰ ἔσχον αυ-	οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν
	τὴν γυναῖκα.	γυναῖκα.
29 Ἀποκριθεὶς δὲ	24 (Καὶ ἀποκριθεὶς)	34 Καὶ (ἀποκριθεὶς)
ὁ Ἰησοῦς εἶπεν αὐτοῖς	Ἔφη αὐτοῖς ὁ Ἰησοῦς	εἶπεν αὐτοῖς ὁ Ἰησοῦς
Πλανᾶσθε,	Οὐ διὰ τοῦτο πλανᾶσθε	
μὴ εἰδότες τὰς γραφὰς	μὴ εἰδότες τὰς γραφὰς	
μηδὲ τὴν δύναμιν τοῦ Θεοῦ.	μηδὲ τὴν δύναμιν τοῦ Θεοῦ;	
		Οἱ υἱοὶ τοῦ αἰῶνος τούτου
		γαμοῦσιν καὶ γαμίσκονται,
30 Ἐν γὰρ τῇ	25 Ὅταν γὰρ	35 Οἱ δὲ καταξιωθέντες
		τοῦ αἰῶνος ἐκείνου τυχεῖν
		καὶ τῆς
ἀναστάσει	ἐκ νεκρῶν ἀναστῶσιν,	ἀναστάσεως τῆς ἐκ νεκρῶν
οὔτε γαμοῦσιν οὔτε	οὔτε γαμοῦσιν οὔτε	οὔτε γαμοῦσιν οὔτε
γαμίζονται,	γαμίζονται,	γαμίσκονται·
		36 Οὐδὲ γὰρ ἀποθανεῖν ἔτι
		δύνανται,
ἀλλ' ὡς ἄγγελοι	ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ	ἰσάγγελοι γάρ εἰσιν, καὶ
ἐν τῷ οὐρανῷ εἰσίν.	ἐν τοῖς οὐρανοῖς.	υἱοί εἰσιν Θεοῦ
		τῆς ἀναστάσεως υἱοὶ ὄντες.

Matthew XXII. 24.	Mark XII. 19.	Luke XX. 28.
If a man die,	If a man's brother die, and leave his wife behind him,	In any man's brother die, having a wife, and he die
having no children,	and leave no children,	without children,
his brother shall marry his wife, and raise up seed unto his brother.	that his brother should take his wife, and raise up seed unto his brother.	that his brother should take his wife, and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:	20 Now there were seven brethren: and the first took a wife, and dying left no seed.	29 There were therefore seven brethren: and the first *took* a wife, and died without children.
26 Likewise the second also,	21 And the second took her, and died, neither left he any seed:	30 And the second took her to wife, and he died childless.
and the third,	and the third likewise.	31 And the third took her; and in like manner
unto the seventh.	22 And the seven had her, and left no seed:	the seven also: and they left no children, and died.
27 And *last* of all the woman died also.	last of all the woman died also.	32 Last of all the woman died also.
28 Therefore, in the resurrection,	23 In the resurrection therefore, when they shall rise,	33 Therefore in the resurrection
whose wife shall she be of the seven? for they all had her.	whose wife shall she be of them? for the seven had her to wife.	whose wife of them is she? for seven had her to wife.
29 Jesus answered and *said* unto them, Ye do	24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not	34 And Jesus, answering, *said* unto them,
err, not knowing the scriptures, nor the power of God.	the scriptures, neither the power of God?	
		The children of this world marry, and are given in marriage:
30 For, in the	25 For when they shall	35 But they which shall be accounted worthy to obtain that world, and the
resurrection, they neither marry nor are given in marriage,	rise from the dead, they neither marry, nor are given in marriage;	resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more:
but are as the angels of God in heaven.	but are as the angels which are in heaven.	for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Matthew XXII. 31.	Mark XII. 26.	Luke XX. 37.
31 Περὶ δὲ τῆς	26 Περὶ δὲ	37 Ὅτι δὲ
ἀναστάσεως τῶν νεκρῶν	τῶν νεκρῶν, ὅτι ἐγείρονται,	ἐγείρονται οἱ νεκροί,
οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν	οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ	καὶ
	Μωυσέως	Μωυσῆς ἐμήνυσεν
	ἐπὶ τοῦ βάτου	ἐπὶ τῆς βάτου,
ὑπὸ τοῦ Θεοῦ λέγοντος	πῶς εἶπεν αὐτῷ ὁ Θεὸς λέγων	ὡς λέγει Κύριον
32 Ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ	Ἐγὼ ὁ Θεὸς Ἀβραὰμ	τὸν Θεὸν Ἀβραὰμ
καὶ ὁ Θεὸς Ἰσαὰκ	καὶ Θεὸς Ἰσαὰκ	καὶ Θεὸν Ἰσαὰκ
καὶ ὁ Θεὸς Ἰακώβ;	καὶ Θεὸς Ἰακώβ;	καὶ Θεὸν Ἰακώβ·
οὐκ ἔστιν ὁ Θεὸς	27 Οὐκ ἔστιν Θεὸς	38 Θεὸς δὲ οὐκ ἔστιν
Θεὸς νεκρῶν ἀλλὰ ζώντων.	νεκρῶν ἀλλὰ (Θεὸς) ζώντων·	νεκρῶν ἀλλὰ ζώντων·
	(ὑμεῖς οὖν) πολὺ πλανᾶσθε.	

SECTION LXV.

The Highest Precepts of the Law.

	28 Καὶ προσελθὼν	
35 Καὶ ἐπηρώτησεν		
εἷς ἐξ αὐτῶν νομικὸς	εἷς τῶν γραμματέων,	
πειράζων αὐτόν		
	ἀκούσας αὐτῶν συνζητούντων	
	εἰδὼς ὅτι καλῶς ἀπεκρίθη	
	αὐτοῖς, ἐπηρώτησεν αὐτόν	
36 Διδάσκαλε,		
ποία ἐντολὴ μεγάλη	Ποία ἐστὶν ἐντολὴ πρώτη	
ἐν τῷ νόμῳ;	πάντων;	
37 Ὁ δὲ ἔφη αὐτῷ	29 Ἀπεκρίθη ὁ Ἰησοῦς ὅτι	
	πρώτη ἐστίν Ἄκουε Ἰσραήλ,	
	Κύριος ὁ Θεὸς ἡμῶν	
	Κύριος εἷς ἐστίν,	
Ἀγαπήσεις Κύριον	30 Καὶ ἀγαπήσεις Κύριον	
τὸν Θεόν σου ἐν ὅλῃ τῇ	τὸν Θεόν σου ἐξ ὅλης τῆς	
καρδίᾳ σου καὶ ἐν ὅλῃ τῇ	καρδίας σου καὶ ἐξ ὅλης τῆς	
ψυχῇ σου καὶ ἐν ὅλῃ τῇ	ψυχῆς σου καὶ ἐξ ὅλης τῆς	
διανοίᾳ σου.	ἰσχύος σου	
38 Αὕτη ἐστὶν ἡ μεγάλη		
καὶ πρώτη ἐντολή.	(αὕτη πρώτη ἐντολή.)	
39 Δευτέρα δὲ ὁμοία αὐτῇ	31 Δευτέρα (ὁμοία) αὕτη	
Ἀγαπήσεις τὸν πλησίον σου	Ἀγαπήσεις τὸν πλησίον σου	

Matthew XXII. 31.	Mark XII. 26.	Luke XX. 37.
31 But as touching the	26 And as touching the	37 Now, that the
resurrection of the dead,	dead, that they rise:	dead are raised,
have ye not read that	have ye not read in the	
which was	book of Moses,	even Moses shewed
	how in the bush	at the bush,
spoken unto you by God,	God spake unto him,	
saying,	saying,	when he calleth the Lord
32 I am the God of Abraham,	I am the God of Abraham,	the God of Abraham,
and the God of Isaac,	and the God of Isaac,	and the God of Isaac,
and the God of Jacob?	and the God of Jacob?	and the God of Jacob.
God is not the God of	27 He is not the God of	38 For he is not a God of
the dead, but of	the dead, but the God of	the dead, but of
the living.	the living: ye therefore	the living.
	do greatly err.	

SECTION LXV.

The Highest Precepts of the Law.

35 Then one of them,	28 And one	
which was a lawyer,	of the scribes came, and	
	having heard them reasoning together, and perceiving	
	that he had answered them	
asked him a question,	well, asked him,	
tempting him, and saying,		
36 Master, which is the	Which is the	
great commandment in the	first commandment of all?	
law? 37 Jesus said unto him,	29 And Jesus answered him,	
	The first of all the commandments is, Hear, O	
	Israel; The Lord our God	
	is one Lord.	
Thou shalt love	30 And thou shalt love	
the Lord thy God with all	the Lord thy God with all	
thy heart, and with all	thy heart, and with all	
thy soul, and with all	thy soul, and with all	
thy mind.	thy mind, and with all	
	thy strength.	
38 This is the first and	This is the first	
great commandment.	commandment.	
39 And the second is like	31 And the second is like,	
unto it, Thou shalt	namely this, Thou shalt	

MATTHEW XXII. 39.	MARK XII. 31.	LUKE XX. 39.
ὡς σεαυτόν. 40 Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.	ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.	
	32 Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς, Διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστὶν (ὁ Θεὸς) καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. 33 Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν πλεῖόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν. 34 Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.	39 Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας.
See v. 46.	Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.	40 Οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

SECTION LXVI.

CHRIST THE SON OF DAVID.

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς 42 Λέγων	35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ	41 Εἶπεν δὲ πρὸς αὐτούς
Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ τοῦ Δαυίδ. 43 Λέγει αὐτοῖς	Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱός ἐστιν Δαυίδ;	Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυὶδ υἱόν,
Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν Κύριον	36 Αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ	42 Καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν

MATTHEW XXII. 39.	MARK XII. 31.	LUKE XX. 39.
love thy neighbour as thyself.	love thy neighbour as thyself.	
40 On these two commandments hang all the law and the prophets.	There is none other commandment greater than these.	
	32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:	39 Then certain of the scribes, answering, said, Master, thou hast well said.
	33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.	
See v. 46.	34 And when Jesus saw that he had answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.	40 And after that they durst not ask him any question at all.

SECTION XLVI.

CHRIST THE SON OF DAVID.

41 While the Pharisees were gathered together, Jesus asked them,	35 And Jesus	41 And he
42 Saying,	answered and said, while he taught in the temple,	said unto them,
What think ye of Christ? whose son is he? They say unto him,	How say the scribes that Christ	How say they that Christ
The son of David.	is the son of David?	is David's son?
43 He saith unto them,	36 For	42 And
How then doth David	David himself said	David himself saith
in spirit call him Lord,	by the Holy Ghost,	in the book of Psalms,

Matthew XXII. 43.	Mark XII. 36.	Luke XX. 42.
λέγων		
44 Εἶπεν Κύριος	Εἶπεν Κύριος	Εἶπεν Κύριος
τῷ Κυρίῳ μου Κάθου	τῷ Κυρίῳ μου Κάθισον	τῷ Κυρίῳ μου Κάθου
ἐκ δεξιῶν μου	ἐκ δεξιῶν μου	ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς	ἕως ἂν θῶ τοὺς ἐχθρούς	43 Ἕως ἂν θῶ τοὺς ἐχθρούς
σου ὑποκάτω τῶν ποδῶν σου.	σου ὑποκάτω τῶν ποδῶν σου.	σου ὑποπόδιον τῶν ποδῶν σου;
45 Εἰ οὖν Δαυὶδ	37 Αὐτὸς Δαυὶδ	44 Δαυὶδ οὖν
καλεῖ αὐτὸν Κύριον,	λέγει αὐτὸν Κύριον, καὶ	αὐτὸν Κύριον καλεῖ, καὶ
πῶς υἱὸς αὐτοῦ ἐστίν;	πόθεν αὐτοῦ ἐστὶν υἱός;	πῶς αὐτοῦ υἱός ἐστιν;
	καὶ ὁ πολὺς ὄχλος	
	ἤκουεν αὐτοῦ ἡδέως.	

SECTION LXVII.

Jesus Reproves the Vainglory of the Scribes and Pharisees.

XXIII. 1 Τότε ὁ Ἰησοῦς	38 Καὶ	45 Ἀκούοντος δὲ παντὸς
ἐλάλησεν τοῖς ὄχλοις καὶ	ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν	τοῦ λαοῦ εἶπεν
τοῖς μαθηταῖς αὐτοῦ.		πρὸς αὐτούς
2-5 peculiar to Matt.	Βλέπετε ἀπὸ τῶν γραμμα-	46 Προσέχετε ἀπὸ τῶν γραμ-
6 Φιλοῦσιν δὲ τὴν	τέων τῶν θελόντων	ματέων τῶν θελόντων
	ἐν στολαῖς περιπατεῖν	περιπατεῖν ἐν στολαῖς
See v. 7.	καὶ ἀσπασμοὺς	καὶ φιλούντων ἀσπασμοὺς
	ἐν ταῖς ἀγοραῖς	ἐν ταῖς ἀγοραῖς
See below.	39 Καὶ πρωτοκαθεδρίας	καὶ πρωτοκαθεδρίας
	ἐν ταῖς συναγωγαῖς καὶ	ἐν ταῖς συναγωγαῖς καὶ
πρωτοκλισίαν ἐν τοῖς	πρωτοκλισίας ἐν τοῖς	πρωτοκλισίας ἐν τοῖς
δείπνοις	δείπνοις·	δείπνοις·
καὶ τὰς πρωτοκαθεδρίας		
ἐν ταῖς συναγωγαῖς	(See v. 38.)	
7 Καὶ τοὺς ἀσπασμοὺς ἐν		
ταῖς ἀγοραῖς.		
8-13 peculiar to Matt.		
14 (Ὅτι κατεσθίετε τὰς	40 Οἱ κατέσθοντες τὰς	47 Οἳ κατεσθίουσιν τὰς
οἰκίας τῶν χηρῶν, καὶ	οἰκίας τῶν χηρῶν καὶ	οἰκίας τῶν χηρῶν καὶ
προφάσει μακρὰ προσευχό-	προφάσει μακρὰ προσευχό-	προφάσει μακρὰ προσεύχον-
μενοι· διὰ τοῦτο λήψεσθε	μενοι, οὗτοι λήμψονται	ται οὗτοι λήμψονται
περισσότερον κρίμα.)	περισσότερον κρῖμα.	περισσότερον κρῖμα.

Matthew XXII. 43.	Mark XII. 36.	Luke XX. 42.
saying, 44 The Lord said *unto* my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son?	The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.	The Lord said *unto* my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son?

SECTION LXVII.

Jesus Reproves the Vainglory of the Scribes and Pharisees.

XXIII. 1 Then spake Jesus to the multitude, and to his disciples, 2-5 peculiar to Matt.	38 And he said unto them in his doctrine, Beware of the scribes, which love to go in	45 Then, in the audience of all the people, he said unto his disciples, 46 Beware of the scribes, which desire to *walk* in
6 And love the	long clothing, and love salutations in the market- places,	long *robes*, and love *greetings* in the markets,
	39 And the chief seats in the synagogues, and the	and the *highest seats* in the synagogues, and the
uppermost rooms at feasts, and the chief seats in the synagogues,	uppermost rooms at feasts: (See v. 38.)	*chief* rooms at feasts;
7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8-13 peculiar to Matt.		
14 For ye devour widows' houses, and for a pretence make long prayer: there- fore ye shall receive *the* greater damnation.	40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.	47 Which devour widows' houses, and for a *shew* make long prayers: *the same* shall receive greater damnation.

SECTION LXVIII.

The Widow's Gift.

Matthew XXIV. 1.	Mark XII. 41.	Luke XXI. 1.
	41 Καὶ καθίσας (ὁ Ἰησοῦς)	
	κατέναντι τοῦ γαζοφυλακίου	
	ἐθεώρει	1 Ἀναβλέψας δὲ εἶδεν
	πῶς ὁ ὄχλος βάλλει	τοὺς βάλλοντας
	χαλκὸν εἰς τὸ γαζοφυλάκιον·	εἰς τὸ γαζοφυλάκιον τὰ δῶ-
	καὶ πολλοὶ πλούσιοι	ρα αὐτῶν πλουσίους.
	ἔβαλλον πολλά·	
	42 Καὶ ἐλθοῦσα μία	2 Εἶδεν δέ τινα καὶ
	χήρα πτωχὴ ἔβαλεν	χήραν πενιχρὰν βάλλουσαν
	λεπτὰ δύο,	ἐκεῖ δύο λεπτά,
	ὅ ἐστιν κοδράντης.	
	43 Καὶ προσκαλεσάμενος	
	τοὺς μαθητὰς αὐτοῦ	
	λέγει αὐτοῖς Ἀμὴν λέγω	3 Καὶ εἶπεν Ἀληθῶς λέγω
	ὑμῖν ὅτι ἡ χήρα	ὑμῖν ὅτι ἡ χήρα
	αὕτη ἡ πτωχὴ πλεῖον πάντων	ἡ πτωχὴ αὕτη πλείω πάντων
	βέβληκεν τῶν βαλλόντων	ἔβαλεν·
	εἰς τὸ γαζοφυλάκιον·	
	44 Πάντες γὰρ ἐκ	4 Ἅπαντες γὰρ οὗτοι ἐκ
	τοῦ περισσεύοντος αὐτοῖς	τοῦ περισσεύοντος αὐτοῖς
	ἔβαλον· αὕτη δὲ	ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ
	ἐκ τῆς ὑστερήσεως αὐτῆς	ἐκ τοῦ ὑστερήματος αὐτῆς
	πάντα ὅσα εἶχεν	ἅπαντα
	ἔβαλεν, ὅλον τὸν βίον αὐτῆς.	τὸν βίον ὃν εἶχεν ἔβαλεν.

SECTION LXIX.

Christ Foretells the Destruction of Jerusalem.

XXIV.	XIII.	
1 Καὶ ἐξελθὼν ὁ Ἰησοῦς	1 Καὶ ἐκπορευομένου αὐτοῦ	
ἀπὸ τοῦ ἱεροῦ ἐπορεύετο,	ἐκ τοῦ ἱεροῦ,	
καὶ προσῆλθον	λέγει αὐτῷ εἷς ἐκ	5 Καί τινων λεγόντων
οἱ μαθηταὶ αὐτοῦ	τῶν μαθητῶν αὐτοῦ	
ἐπιδεῖξαι αὐτῷ	Διδάσκαλε, ἴδε	περὶ
τὰς οἰκοδομὰς τοῦ ἱεροῦ.	ποταποὶ λίθοι καὶ ποταπαὶ	τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
	οἰκοδομαί.	καὶ ἀναθήμασιν κεκόσμηται,
2 Ὁ δὲ ἀποκριθεὶς	2 Καὶ ὁ Ἰησοῦς (ἀποκριθεὶς)	
εἶπεν αὐτοῖς Οὐ βλέπετε ταῦ-	εἶπεν αὐτῷ Βλέπεις ταύτας	εἶπεν 6 Ταῦτα ἃ θεωρεῖτε,

SECTION LXVIII.

The Widow's Gift.

Matthew XXIV. 1.	Mark XII. 41.	Luke XXI. 1.
	41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.	1 And he looked up, and saw the rich men casting their gifts into the treasury.
	42 And there came a certain poor widow, and she threw in two mites, which make a farthing.	2 And he saw also a certain *poor* widow casting in thither two mites.
	43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than they all which have cast into the treasury:	3 And he *said*, Of a truth I say unto you, that this poor widow hath cast in more than they all.
	44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	4 For all these have of their abundance cast in unto the offerings of God: but she of her *penury* hath cast in all the living that she had.

SECTION LXIX.

Christ Foretells the Destruction of Jerusalem.

XXIV.	XIII.	
1 And Jesus *went out*, and departed from the temple: and his disciples came to him, for to shew him the buildings of the temple.	1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!	5 And as some spake of the temple, how it was adorned with goodly stones and gifts,
2 And Jesus said unto them, See ye not all these things? Verily I say unto	2 And Jesus answering, said unto him, Seest thou these great buildings?	he said, 6 As for these things which ye behold,

Matthew XXIV. 2.

τα πάντα; Ἀμὴν λέγω ὑμῖν,
Οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ
λίθον ὃς οὐ καταλυθήσεται.
3 Καθημένου δὲ αὐτοῦ
ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν

προσῆλθον αὐτῷ οἱ μαθηταὶ
κατ' ἰδίαν
λέγοντες

Εἰπὲ ἡμῖν πότε ταῦτα
ἔσται; καὶ τί τὸ σημεῖον
τῆς σῆς παρουσίας καὶ
συντελείας τοῦ αἰῶνος;
4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτοῖς
Βλέπετε μή τις ὑμᾶς
πλανήσῃ.
5 Πολλοὶ γὰρ ἐλεύσονται
ἐπὶ τῷ ὀνόματί μου λέγ-
οντες Ἐγώ εἰμι ὁ Χριστός,
καὶ πολλοὺς πλανήσουσιν.

6 Μελλήσετε δὲ ἀκούειν πο-
λέμους καὶ ἀκοὰς πολέμων·
ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ
πάντα γενέσθαι,
ἀλλ' οὔπω ἐστὶν τὸ τέλος.

7 Ἐγερθήσεται γὰρ
ἔθνος ἐπὶ ἔθνος καὶ
βασιλεία ἐπὶ βασιλείαν, καὶ
ἔσονται λιμοὶ καὶ σεισμοὶ
κατὰ τόπους.

8 Πάντα δὲ ταῦτα ἀρχὴ ὠδί-
νων.

Mark XIII. 2.

τὰς μεγάλας οἰκοδομάς;
οὐ μὴ ἀφεθῇ λίθος ἐπὶ
λίθῳ, ὃς οὐ μὴ καταλυθῇ.
3 Καὶ καθημένου αὐτοῦ
εἰς τὸ ὄρος τῶν ἐλαιῶν
κατέναντι τοῦ ἱεροῦ,

ἐπηρώτα αὐτὸν κατ' ἰδίαν
Πέτρος καὶ Ἰάκωβος καὶ
Ἰωάννης καὶ Ἀνδρέας
4 Εἰπὸν ἡμῖν πότε ταῦτα
ἔσται; καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα
συντελεῖσθαι πάντα;
5 Ὁ δὲ Ἰησοῦς (ἀποκριθεὶς)
ἤρξατο λέγειν αὐτοῖς
Βλέπετε μή τις ὑμᾶς
πλανήσῃ.
6 Πολλοὶ ἐλεύσονται
ἐπὶ τῷ ὀνόματί μου λέγ-
οντες ὅτι Ἐγώ εἰμι,
καὶ πολλοὺς πλανήσουσιν.

7 Ὅταν δὲ ἀκούετε
πολέμους καὶ ἀκοὰς πολέ-
μων, μὴ θροεῖσθε· δεῖ
γενέσθαι,
ἀλλ' οὔπω τὸ τέλος.

8 Ἐγερθήσεται γὰρ
ἔθνος ἐπὶ ἔθνος καὶ
βασιλεία ἐπὶ βασιλείαν,
ἔσονται σεισμοὶ
κατα τόπους,
ἔσονται λιμοί.

9 Ἀρχαὶ ὠδίνων ταῦτα.
Βλέπετε δὲ ὑμεῖς ἑαυτούς·

Luke XXI. 6.

ἐλεύσονται ἡμέραι ἐν αἷς
οὐκ ἀφεθήσεται λίθος ἐπὶ
λίθῳ, ὃς οὐ καταλυθήσεται.

7 Ἐπηρώτησαν δὲ αὐτὸν
λέγοντες Διδάσκαλε,

πότε οὖν ταῦτα
ἔσται; καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα
γίνεσθαι;
8 Ὁ δὲ
εἶπεν
Βλέπετε μὴ
πλανηθῆτε·
πολλοὶ γὰρ ἐλεύσονται
ἐπὶ τῷ ὀνόματί μου λέγ-
οντες ὅτι Ἐγώ εἰμι

καὶ ὁ καιρὸς ἤγγικεν·
μὴ πορευθῆτε ὀπίσω αὐτῶν.
9 Ὅταν δὲ ἀκούσητε
πολέμους καὶ ἀκαταστα-
σίας, μὴ πτοηθῆτε· δεῖ γὰρ
γενέσθαι ταῦτα πρῶτον,
ἀλλ' οὐκ εὐθέως τὸ τέλος.
10 Τότε ἔλεγεν αὐτοῖς
Ἐγερθήσεται
ἔθνος ἐπ' ἔθνος καὶ
βασιλεία ἐπὶ βασιλείαν,
11 Σεισμοί τε λεγάλοι καὶ
κατὰ τόπους
λοιμοὶ καὶ λιμοὶ ἔσονται,
φόβητρά τε καὶ σημεῖα ἀπ'
οὐρανοῦ μεγάλα ἔσται.
12 Πρὸ δὲ τούτων πάντων

MATTHEW XXIV. 2.	MARK XIII. 2.	LUKE XXI. 6.
you, There shall not be left here one stone upon another, that shall not be *thrown down.*	there shall not be left one stone upon another, that shall not be thrown down.	the days will come, in the which *there shall not be* left one stone upon another, that shall not be *thrown down.*
3 *And* as he sat upon the mount of Olives,	3 And as he sat upon the mount of Olives, over against the temple,	
the disciples came to him privately, saying,	Peter, and James, and John, and Andrew, asked him privately,	7 And they *asked* him, saying, Master, but
Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?	4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?	when shall these things be? and what sign will there be when these things shall *come to pass?*
4 *And* Jesus answered and saith unto them, Take heed *that no* man deceive you:	5 And Jesus answering them, began to say, Take heed lest any man deceive you:	8 And he said, Take heed that ye be not deceived:
5 For many shall come in my name, saying, I am Christ; and shall deceive many.	6 For many shall come in my name, saying, I am Christ; and shall deceive many.	for many shall come in my name, saying, I am Christ;
		and the time draweth near: go ye not therefore after them.
6 And ye shall hear of wars, & rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet.	7 And when ye shall hear of wars, & rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.	9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.
		10 Then said he unto them,
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.	8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines, and troubles:	Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
8 All these are the beginning of sorrows.	these are the beginnings of sorrows.	12 But before all these,
	9 But take heed to yourselves: for they shall	
Then shall they		they shall lay their hands

Matthew XXIV. 9.	Mark XIII. 9.	Luke XXI. 12.
		ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ
9 Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν	παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ,	διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· 13 Ἀποβήσεται δὲ ὑμῖν
	εἰς μαρτύριον αὐτοῖς.	εἰς μαρτύριον.
	10 Καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. 11 Καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,	
	μὴ προμεριμνᾶτε τί λαλήσητε, (μηδὲ μελετᾶτε)	14 Θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι·
	ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.	15 Ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.
	12 Καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς	16 Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων,
καὶ ἀποκτενοῦσιν ὑμᾶς,	καὶ θανατώσουσιν αὐτούς.	καὶ θανατώσουσιν ἐξ ὑμῶν,
καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄναμά μου.	13 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·	17 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
10-12 peculiar to Matt.		18-19 peculiar to Luke.
13 Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	
14 peculiar to Matt.		
15 Ὅταν οὖν ἴδητε	14 Ὅταν δὲ ἴδητε	20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.
τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς	τὸ βδέλυγμα τῆς ἐρημώσεως (τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου) ἑστηκὸς	

Matthew XXIV. 9.	Mark XIII. 9.	Luke XXI. 12.
		on you, and persecute you,
deliver you up	deliver you up to councils;	delivering you up to the
	and in the synagogues	synagogues, & into prisons,
to be afflicted,	ye shall be beaten: and ye	
	shall be brought before	being brought before
	rulers and kings for my	kings and rulers for my
	sake,	name's sake.
		[13] And it shall turn to you
	for a testimony against	for a testimony.
	them. [be	
	[10] And the gospel must first	
	published among all nations.	
	[11] But when they shall lead	
	you, and deliver you up,	
		[14] Settle it therefore in your
	take no thought before-	hearts, not to meditate be-
	hand what ye shall speak,	fore what ye shall answer:
	neither do ye premeditate;	
	but whatsoever shall be	
	given you in that hour,	
	that speak ye: for it is	
	not ye that speak, but	[15] For I will give you a
	the Holy Ghost.	mouth and wisdom,
		which all your adversaries
		shall not be able to
		gainsay nor resist.
	[12] Now the brother shall	[16] And ye shall be
	betray the brother to	betrayed both by parents,
	death, and the father the	and brethren,
	son; and children shall rise	and kinsfolks, and friends;
	up against their parents,	and some of you
and shall	and shall cause them to be	shall they cause to be
kill you:	put to death.	put to death.
and ye shall be hated	[13] And ye shall be hated	[17] And ye shall be hated
of all nations for my	of all men for my	of all men for my
name's sake.	name's sake:	name's sake.
10-12 peculiar to Matt.		18-19 peculiar to Luke.
[13] But he that shall endure	But he that shall endure	
unto the end, the same	unto the end, the same	
shall be saved.	shall be saved.	
14 peculiar to Matt.		
[15] When ye therefore shall	[14] But when ye shall	[20] And when ye shall
see the	see the	see Jerusalem compassed
		with armies, then know that
abomination of desolation,	abomination of desolation,	the desolation thereof is
spoken of by Daniel the	spoken of by Daniel the	nigh.
prophet, stand	prophet, standing	

Matthew XXIV. 15.	Mark XIII. 14.	Luke XXI. 21.
ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, 16 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη,	ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,	21 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχω- ρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.
17 Ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω	15 Ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν μηδὲ εἰσελθάτω	
ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 18 Καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ.	τι ἆραι ἐκ τῆς οἰκίας αὐτοῦ, 16 Καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ.	22 peculiar to Luke.
19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζού- σαις ἐν ἐκείναις ταῖς ἡμέραις.	17 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζού- σαις ἐν ἐκείναις ταῖς ἡμέραις.	23 Οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζού- σαις ἐν ἐκείναις ταῖς ἡμέραις·
20 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ.	18 Προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος.	
21 Ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ γέ- γονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.	19 Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως, ἣν ἔκτισεν ὁ Θεός, ἕως τοῦ νῦν καὶ οὐ μὴ γένηται.	Ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, 24 peculiar to Luke.
22 Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.	20 Καὶ εἰ μὴ ἐκολόβωσεν Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.	
23 Τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ Χριστός, ἢ ὧδε, μὴ πιστεύσητε.	21 Καὶ τότε ἐάν τις εἴπῃ ὑμῖν Ἴδε ὧδε ὁ Χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε.	
24 Ἐγερθήσονται γὰρ ψευδό- χριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.	22 Ἐγερθήσονται γὰρ (ψευ- δόχριστοι καὶ) ψευδοπροφῆ- ται καὶ ποιήσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.	

Matthew XXIV. 15.	Mark XIII. 14.	Luke XXI. 21.
in the holy place, *whoso* readeth, let him understand,	where it ought not, let him that readeth understand,	
16 Then let them which be in Judea flee into the mountains:	then let them that be in Judea flee to the mountains:	21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
17 Let him *which* is on the house top not come down to take any-thing out of his house:	15 And let him that is on the house top not go down into the house, neither enter therein, to take any-thing out of his house:	
18 *Neither* let him which is in the *field return* back to take his clothes.	16 And let him that is in the field not turn back again for to take up his garment.	22 peculiar to Luke.
19 And woe unto them that are with child, and to them that give suck, in those days! 20 *But* pray ye that your flight be not in the winter, neither on the Sabbath-day:	17 But woe to them that are with child, and to them that give suck, in those days! 18 And pray ye that your flight be not in the winter.	23 But woe unto them that are with child, and to them that give suck, in those days!
21 For then shall be great *tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be.	19 For in those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be.	for there shall be great distress in the land, and wrath upon this people. 24 peculiar to Luke.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.	20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.	
23 Then if any man shall say unto you, Lo, here is Christ, or there; believe *it* not.	21 And then, if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:	
24 For there shall arise false Christs, and false prophets, and shall shew great signs & wonders; insomuch that, if it were possible, they shall deceive the very elect.	22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.	

Matthew XXIV. 25.	Mark XIII. 23.	Luke XXI. 25.
	23 Ὑμεῖς δὲ βλέπετε·	
25 Ἰδοὺ προείρηκα ὑμῖν	(Ἰδοὺ) προείρηκα ὑμῖν	
26-28 peculiar to Matt.	πάντα.	
29 Εὐθέως δὲ	24 Ἀλλὰ ἐν	25 Καὶ
	ἐκείναις ταῖς ἡμέραις	
μετὰ τὴν θλῖψιν	μετὰ τὴν θλῖψιν ἐκείνην	
τῶν ἡμερῶν ἐκείνων		
ὁ ἥλιος σκοτισθήσεται,	ὁ ἥλιος σκοτισθήσεται,	ἔσονται σημεῖα ἐν ἡλίῳ
καὶ ἡ σελήνη	καὶ ἡ σελήνη	καὶ σελήνῃ
οὐ δώσει τὸ φέγγος αὐτῆς,	οὐ δώσει τὸ φέγγος αὐτῆς,	
καὶ οἱ ἀστέρες	25 Καὶ οἱ ἀστέρες ἔσονται	καὶ ἄστροις.
πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,	ἐκ τοῦ οὐρανοῦ πίπτοντες,	26 peculiar to Luke.
καὶ αἱ δυνάμεις τῶν	καὶ αἱ δυνάμεις αἱ ἐν τοῖς	Αἱ γὰρ δυνάμεις τῶν
οὐρανῶν σαλευθήσονται.	οὐρανοῖς σαλευθήσονται.	οὐρανῶν σαλευθήσονται.
30 peculiar to Matt.		
Αἱ φυλαὶ τῆς γῆς		
καὶ ὄψονται τὸν	26 Καὶ τότε ὄψονται τὸν	27 Καὶ τότε ὄψονται τὸν
υἱὸν τοῦ ἀνθρώπου	υἱὸν τοῦ ἀνθρώπου	υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐπὶ τῶν νεφελῶν	ἐρχόμενον ἐν νεφέλαις	ἐρχόμενον ἐν νεφέλῃ
τοῦ οὐρανοῦ μετὰ δυνάμεως	μετὰ δυνάμεως	μετὰ δυνάμεως
καὶ δόξης πολλῆς.	πολλῆς καὶ δόξης.	καὶ δόξης πολλῆς.
31 Καὶ ἀποστελεῖ τοὺς	27 Καὶ τότε ἀποστελεῖ τοὺς	
ἀγγέλους αὐτοῦ μετὰ	ἀγγέλους	
σάλπιγγος φωνῆς μεγάλης,		
καὶ ἐπισυνάξουσιν τοὺς	καὶ ἐπισυνάξει τοὺς	
ἐκλεκτοὺς αὐτοῦ ἐκ τῶν	ἐκλεκτοὺς ἐκ τῶν	
τεσσάρων ἀνέμων ἀπ' ἄκρων	τεσσάρων ἀνέμων ἀπ' ἄκρου	
οὐρανῶν ἕως ἄκρων αὐτῶν.	γῆς ἕως ἄκρου οὐρανοῦ.	28 peculiar to Luke.
		29 Καὶ εἶπεν παραβολὴν
32 Ἀπὸ δὲ τῆς συκῆς μάθετε	28 Ἀπὸ δὲ τῆς συκῆς μάθετε	αὐτοῖς Ἴδετε τὴν συκῆν
τὴν παραβολήν·	τὴν παραβολήν.	
		καὶ πάντα τὰ δένδρα·
ὅταν ἤδη ὁ κλάδος αὐτῆς	Ὅταν αὐτῆς ἤδη ὁ κλάδος	30 Ὅταν
γένηται ἁπαλὸς	ἁπαλὸς γένηται	
καὶ τὰ φύλλα ἐκφύῃ,	καὶ ἐκφύῃ τὰ φύλλα,	προβάλωσιν ἤδη,
		βλέποντες ἀφ' ἑαυτῶν
γινώσκετε ὅτι ἐγγὺς	γινώσκεται ὅτι ἐγγὺς	γινώσκετε ὅτι ἤδη ἐγγὺς
τὸ θέρος·	τὸ θέρος ἐστίν·	τὸ θέρος ἐστίν·
33 Οὕτως καὶ ὑμεῖς ὅταν	29 Οὕτως καὶ ὑμεῖς ὅταν	31 Οὕτως καὶ ὑμεῖς, ὅταν
ἴδητε πάντα ταῦτα,	ταῦτα ἴδητε γινόμενα,	ἴδητε ταῦτα γινόμενα,
γινώσκετε ὅτι ἐγγύς	γινώσκετε ὅτι ἐγγύς	γινώσκετε ὅτι ἐγγύς
ἐστιν ἐπὶ θύραις.	ἐστιν ἐπὶ θύραις.	ἐστιν ἡ βασιλεία τοῦ Θεοῦ.
34 Ἀμὴν λέγω ὑμῖν,	30 Ἀμὴν λέγω ὑμῖν ὅτι	32 Ἀμὴν λέγω ὑμῖν ὅτι
οὐ μὴ παρέλθῃ ἡ γενεὰ	οὐ μὴ παρέλθῃ ἡ γενεὰ	οὐ μὴ παρέλθῃ ἡ γενεὰ
αὕτη ἕως ἂν πάντα ταῦτα	αὕτη μέχρις οὗ ταῦτα πάντα	αὕτη ἕως ἂν πάντα
γένηται.	γένηται.	γένηται.
35 Ὁ οὐρανὸς καὶ ἡ γῆ	31 Ὁ οὐρανὸς καὶ ἡ γῆ	33 Ὁ οὐρανὸς καὶ ἡ γῆ

Matthew XXIV. 25.	Mark XIII. 23.	Luke XXI. 25.
	23 But take ye heed:	
25 Behold, I have told	behold, I have foretold	
you before.	you all things.	
26-28 peculiar to Matt.		
29 Immediately	24 But in those days,	25 And there shall be signs
after the tribulation	after that tribulation,	
of those days shall the sun	the sun shall	in the sun,
be darkened, and the moon	be darkened, and the moon	and in the moon,
shall not give her light,	shall not give her light,	
and the stars	25 And the stars	and in the stars;
shall fall from heaven,	of heaven shall fall,	26 peculiar to Luke.
and the powers of the	and the powers that are in	for the powers of
heavens shall be shaken:	heaven shall be shaken.	heaven shall be shaken.
30 peculiar to Matt.		
and they shall see	26 And then shall they see	27 And then shall they see
the Son of man coming	the Son of man coming	the Son of man coming
in the clouds of heaven	in the clouds,	in a cloud,
with power and great glory.	with great power and glory.	with power and great glory.
31 And he shall send	27 And then shall he send	28 peculiar to Luke.
his angels with a great	his angels,	
sound of a trumpet, and		
they shall *gather together*	and shall gather together	
his elect from	his elect from	
the four winds, from one	the four winds, from	
	the uttermost part of the	
	earth to the	
end of heaven to the other.	uttermost part of heaven.	
32 Now learn	28 Now learn	29 And he spake to them
a parable of the	a parable of the	a parable; Behold the
fig tree;	fig tree;	fig tree, and all the trees;
When his branch is yet	When her branch is yet	30 When they now
tender, and putteth forth	tender, and putteth forth	shoot forth, ye see and
leaves, ye know	leaves, ye know	know of your own selves
that summer is	that summer is	that summer is now
nigh:	near:	*nigh at hand.*
33 So *likewise* ye,	29 So ye, in like manner,	31 So *likewise* ye,
when ye shall see all these	when ye shall see these	when ye see these
things, know	things come to pass, know	things come to pass, know
that it	that it	ye that the kingdom of
is *near*, even at the doors.	is nigh, even at the doors.	God is nigh at hand.
34 Verily I say unto you,	30 Verily I say unto you,	32 Verily I say unto you,
This generation shall	That this generation shall	This generation shall
not pass, till all these	not pass, till all these	not *pass away* till all
things be *fulfilled*.	things be done.	be *fulfilled*.
35 Heaven and earth	31 Heaven and earth	33 Heaven and earth

Matthew XXIV. 35.	Mark XIII. 31.	Luke XXI. 33.
παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.	παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. 33 Βλέπετε, ἀγρυπνεῖτε· (καὶ προσεύχεσθε·) οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. 34 Ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. 35 Γρηγορεῖτε οὖν· οὐκ οἴ- δατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ με- σονύκτιον ἢ ἀλεκτοροφω- νίας ἢ πρωΐ· 36 Μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 37 Ὃ δὲ ὑμῖν λέγω, πᾶσιν λέγω· γρηγορεῖτε.	παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

SECTION LXX.

The Chief Priests and Scribes Conspire against Jesus.

	XIV. 1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα	XXII. 1 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων
XXVI. 2 Μετὰ δύο ἡμέρας τὸ πάσχα γίνεται.	μετὰ δύο ἡμέρας,	ἡ λεγομένη πάσχα.
2-3 peculiar to Matt.		
4 Καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν.	καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·	2 Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν·

Matthew XXIV. 35.	Mark XIII. 31.	Luke XXI. 33.
shall pass away, but my	shall pass away; but my	shall pass away; but my
words shall not *pass away.*	words shall not pass away.	words shall not pass away.
36 But of that day and	32 But of that day, and	
hour knoweth no man,	that hour, knoweth no man,	
no, not the angels	no, not the angels which are	
of heaven,	in heaven, neither the Son,	
but my Father only.	but the Father.	
	33 Take ye heed, watch and	
	pray: for ye know not when	
	the time is.	
	34 For the Son of man is as	
	a man taking a far journey,	
	who left his house, and	
	gave authority to his ser-	
	vants, and to every man	
	his work, and commanded	
	the porter to watch.	
	35 Watch ye therefore: for	
	ye know not when the mas-	
	ter of the house cometh, at	
	even, or at midnight, or at	
	the cock-crowing, or in the	
	morning:	
	36 Lest, coming suddenly,	
	he find you sleeping.	
	37 And what I say unto	
	you, I say unto all, Watch.	

SECTION LXX.

The Chief Priests and Scribes Conspire against Jesus.

XXVI.	XIV.	XXII.
2 After two days is	1 After two days was	1 Now
the feast of the passover,	the feast of the passover,	the feast
	and of unleavened bread:	of *unleavened bread*
(Part of 2-3 peculiar to Matt.)		drew nigh, which is called
		the Passover.
the chief priests,	and the chief priests	2 And the chief priests
and the scribes, &c.	and the scribes	and scribes
4 And consulted that they	sought how they	sought how they might
might take Jesus by subtilty,	might take him by craft,	
and *kill him.*	and put him to death.	kill him;

Matthew XXVI. 5.	Mark XIV. 2.	Luke XXII. 2.
5 Ἔλεγον δέ Μὴ ἐν τῇ	2 Ἔλεγον γὰρ Μὴ ἐν τῇ	
ἑορτῇ, ἵνα μὴ	ἑορτῇ, μή ποτε	
θόρυβος γένηται ἐν τῷ λαῷ.	ἔσται θόρυβος τοῦ λαοῦ.	ἐφοβοῦντο γὰρ τὸν λαόν.

SECTION LXXI.

Jesus Anointed.

6 Τοῦ δὲ Ἰησοῦ γενομένου	3 Καὶ ὄντος αὐτοῦ	
ἐν Βηθανίᾳ ἐν οἰκίᾳ	ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ	
Σίμωνος τοῦ λεπροῦ,	Σίμωνος τοῦ λεπροῦ,	
	κατακειμένου αὐτοῦ	
7 Προσῆλθεν αὐτῷ γυνὴ	ἦλθεν γυνὴ	
ἀλάβαστρον μύρου ἔχουσα	ἔχουσα ἀλάβαστρον μύρου	
βαρυτίμου	νάρδου πιστικῆς πολυτελοῦς,	
	συντρίψασα τὴν ἀλάβαστρον	
καὶ κατέχεεν ἐπὶ τὴν	κατέχεεν αὐτοῦ τῆς	
κεφαλὴν αὐτοῦ ἀνακειμένου.	κεφαλῆς.	
8 Ἰδόντες δὲ	4 Ἦσαν δέ	
οἱ μαθηταὶ	τινες	
ἠγανάκτησαν	ἀγανακτοῦντες πρὸς ἑαυτούς	
λέγοντες	(καὶ λέγοντες)	
Εἰς τί ἡ ἀπώλεια αὕτη;	Εἰς τί ἡ ἀπώλεια αὕτη	
	τοῦ μύρου γέγονεν;	
9 Ἠδύνατο γὰρ τοῦτο	5 Ἠδύνατο γὰρ τοῦτο	
πραθῆναι	τὸ μύρον πραθῆναι	
πολλοῦ	ἐπάνω δηναρίων τριακοσίων	
καὶ δοθῆναι τοῖς πτωχοῖς.	καὶ δοθῆναι τοῖς πτωχοῖς·	
	καὶ ἐνεβριμῶντο αὐτῇ.	
10 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν	6 Ὁ δὲ Ἰησοῦς εἶπεν	
αὐτοῖς	Ἄφετε αὐτήν·	
Τί κόπους παρέχετε τῇ γυ-	τί αὐτῇ κόπους παρέχετε;	
ναικί; ἔργον γὰρ καλὸν	καλὸν ἔργον	
εἰργάσατο εἰς ἐμέ.	εἰργάσατο ἐν ἐμοί.	
11 Πάντοτε γὰρ τοὺς	7 Πάντοτε γὰρ τοὺς	
πτωχοὺς ἔχετε μεθ' ἑαυτῶν,	πτωχοὺς ἔχετε μεθ' ἑαυτῶν,	
	καὶ ὅταν θέλητε δύνασθε	
	αὐτοῖς εὖ ποιῆσαι,	
ἐμὲ δὲ οὐ πάντοτε ἔχετε.	ἐμὲ δὲ οὐ πάντοτε ἔχετε.	

Matthew XXVI. 5.	Mark XIV. 2.	Luke XXII. 2.
5 *But* they said, Not on the feast day, *lest* there *be* an uproar among the people.	2 But they said, Not on the feast day, lest there be an uproar of the people.	for they feared the people.

SECTION LXXI.

Jesus Anointed.

6 Now, when Jesus was in Bethany, in the house of Simon the leper,	3 And being in Bethany, in the house of Simon the leper,	
(See v. 7.)	as he sat at meat,	
7 *There came* unto him a woman having an alabaster box of very precious ointment,	there came a woman having an alabaster box of ointment of spikenard, very precious;	
	and she brake the box,	
and poured it *on his* head,	and poured it on his head.	
as he sat at meat.	(See above.)	
8 *But* when his disciples saw it, *they had indignation, saying,*	4 And there were some that had indignation within themselves, and said,	
To what purpose is this waste?	Why was this waste of the ointment made?	
9 For this ointment might have been sold for much,	5 For it might have been sold for more than three hundred pence,	
and given to the poor.	and have been given to the poor. And they murmured against her.	
10 When Jesus understood it, he said unto them,	6 And Jesus said, Let her alone;	
Why trouble ye the woman?	why trouble ye her?	
for she hath wrought a good work upon me.	she hath wrought a good work on me.	
11 For ye have the poor always with you;	7 For ye have the poor with you always, and whensoever ye will ye may do them good:	
but me ye have not always.	but me ye have not always.	

Matthew XXVI. 12.	Mark XIV. 8.	Luke XXII. 3.
12 Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.	8 Ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.	
13 Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.	9 Ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.	

SECTION LXXII.

The Treachery of Judas.

14 Τότε πορευθεὶς	10 Καὶ	3 Εἰσῆλθεν δὲ Σατανᾶς εἰς
εἷς τῶν δώδεκα,		
ὁ λεγόμενος Ἰούδας	Ἰούδας	Ἰούδαν τὸν καλούμενον
Ἰσκαριώτης,	Ἰσκαριώτης ὁ	Ἰσκαριώτην, ὄντα ἐκ τοῦ
	εἷς τῶν δώδεκα	ἀριθμοῦ τῶν δώδεκα·
	ἀπῆλθεν	4 Καὶ ἀπελθὼν συνελάλησεν
πρὸς τοὺς ἀρχιερεῖς	πρὸς τοὺς ἀρχιερεῖς	τοῖς ἀρχιερεῦσιν
15 Εἶπεν		καὶ στρατηγοῖς
Τί θέλετέ μοι δοῦναι,		
κἀγὼ ὑμῖν παραδώσω αὐτόν;	ἵνα αὐτὸν παραδοῖ αὐτοῖς.	τὸ πῶς αὐτοῖς παραδῷ αὐτόν.
οἱ δὲ	11 Οἱ δὲ ἀκούσαντες	5 Καὶ
ἔστησαν	ἐχάρησαν καὶ ἐπηγγείλαντο	ἐχάρησαν καὶ συνέθεντο
αὐτῷ τριάκοντα ἀργύρια.	αὐτῷ ἀργύριον δοῦναι·	αὐτῷ ἀργύριον δοῦναι·
16 Καὶ ἀπὸ τότε	καὶ	6 Καὶ ἐξωμολόγησεν, καὶ
ἐζήτει εὐκαιρίαν	ἐζήτει πῶς αὐτὸν εὐκαίρως	ἐζήτει εὐκαιρίαν
ἵνα αὐτὸν παραδῷ.	παραδοῖ.	τοῦ παραδοῦναι αὐτὸν
		ἄτερ ὄχλου αὐτοῖς.

Matthew XXVI. 12.	Mark XIV. 8.	Luke XXII. 3.
12 For in that she hath	8 She hath	
	done what she could: she is	
	come aforehand	
poured this ointment on	to anoint	
my body, she did it for my	my body to the	
burial.	burying.	
13 Verily I say unto you,	9 Verily I say unto you,	
Wheresoever this gospel	Wheresoever this gospel	
shall be preached in	shall be preached through-	
the whole world, there shall	out the whole world,	
also this, that this woman	this also that she	
hath done, be told	hath done shall be spoken	
for a memorial of her.	of for a memorial of her.	

SECTION LXXII.

The Treachery of Judas.

14 Then one of the twelve,		3 Then entered Satan into
called Judas Iscariot,	10 And Judas Iscariot,	Judas, surnamed Iscariot,
	one of	being of the number of
	the twelve,	the twelve. 4 And he
went	went	*went his way*, and communed
unto the chief priests,	unto the chief priests,	with the chief priests
		and captains,
15 And said unto them,		
What will ye give me, and		how he might
I will *deliver* him unto you?	to betray him unto them.	betray him unto them.
	11 And when they heard it,	
And they	they were glad, and	5 And they were glad, and
covenanted with him for	promised to give him	covenanted to give him
thirty pieces of silver.	money.	money..
16 And from that time he	And he	6 And he promised, and
sought opportunity to	sought how he might	sought opportunity to
betray him.	conveniently betray him.	betray him unto them in the
		absence of the multitude.

SECTION LXXIII.

Preparation for the Last Supper.

Matthew XXVI. 17.	Mark XIV. 12.	Luke XXII. 7.
17 Τῇ δὲ πρώτῃ	12 Καὶ τῇ πρώτῃ ἡμέρᾳ	7 Ἦλθεν δὲ ἡ ἡμέρα
τῶν ἀζύμων	τῶν ἀζύμων,	τῶν ἀζύμων,
	ὅτε τὸ πάσχα ἔθυον,	ᾗ ἔδει θύεσθαι τὸ πάσχα.
	λέγουσιν αὐτῷ	
προσῆλθον οἱ μαθηταὶ	οἱ μαθηταὶ αὐτοῦ	
τῷ Ἰησοῦ λέγοντες		
Ποῦ θέλεις	Ποῦ θέλεις ἀπελθόντες	
ἑτοιμάσωμέν σοι	ἑτοιμάσωμεν	
φαγεῖν τὸ πάσχα;	ἵνα φάγῃς τὸ πάσχα;	
	13 Καὶ ἀποστέλλει	8 Καὶ ἀπέστειλεν
	δύο τῶν μαθητῶν αὐτοῦ	Πέτρον καὶ Ἰωάννην.
		9 peculiar to Luke.
18 Ὁ δὲ εἶπεν	καὶ λέγει αὐτοῖς	10 Ὁ δὲ εἶπεν αὐτοῖς
Ὑπάγετε	Ὑπάγετε	Ἰδοὺ εἰσελθόντων ὑμῶν
εἰς τὴν πόλιν	εἰς τὴν πόλιν, καὶ ἀπαντήσει	εἰς τὴν πόλιν συναντήσει
πρὸς τὸν δεῖνα	ὑμῖν ἄνθρωπος κεράμιον	ὑμῖν ἄνθρωπος κεράμιον
	ὕδατος βαστάζων,	ὕδατος βαστάζων·
	ἀκολουθήσατε αὐτῷ,	ἀκολουθήσατε αὐτῷ εἰς
	14 Καὶ ὅπου ἂν εἰσέλθῃ	τὴν οἰκίαν οὗ εἰσπορεύεται.
καὶ εἴπατε αὐτῷ	εἴπατε τῷ οἰκοδεσπότῃ	11 Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ
		τῆς οἰκίας
Ὁ διδάσκαλος λέγει	ὅτι ὁ διδάσκαλος λέγει	Λέγει σοι ὁ διδάσκαλος
	ποῦ ἐστιν τὸ κατάλυμά μου,	ποῦ ἐστιν τὸ κατάλυμα
ὁ καιρός μου ἐγγύς ἐστιν,		
πρὸς σὲ ποιῶ τὸ πάσχα	ὅπου τὸ πάσχα	ὅπου τὸ πάσχα
μετὰ τῶν μαθητῶν μου.	μετὰ τῶν μαθητῶν μου	μετὰ τῶν μαθητῶν μου
	φάγω;	φάγω;
	15 Καὶ αὐτὸς ὑμῖν δείξει	12 Κἀκεῖνος ὑμῖν δείξει
	ἀνώγαιον μέγα ἐστρωμένον	ἀνάγαιον μέγα ἐστρωμένον·
	ἕτοιμον· καὶ	
	ἐκεῖ ἑτοιμάσατε ἡμῖν.	ἐκεῖ ἑτοιμάσατε.
	16 Καὶ ἐξῆλθον οἱ μαθηταὶ	13 Ἀπελθόντες δὲ
	αὐτοῦ καὶ ἦλθον εἰς τὴν	
19 Καὶ ἐποίησαν οἱ μαθηταὶ	πόλιν καὶ εὗρον	εὗρον
ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς,	καθὼς εἶπεν αὐτοῖς,	καθὼς εἴρηκεν αὐτοῖς,
καὶ ἡτοίμασαν τὸ πάσχα.	καὶ ἡτοίμασαν τὸ πάσχα.	καὶ ἡτοίμασαν τὸ πάσχα.

SECTION LXXIII.

Preparation for the Last Supper.

Matthew XXVI. 17.	Mark XIV. 12.	Luke XXII. 7.
17 Now the *first day* of the	12 And the first day of	7 Then came the day of
feast of unleavened bread,	unleavened bread, when	unleavened bread, when
	they killed the passover,	the passover must be killed.
the disciples came to Jesus,	his disciples	
saying unto him, Where	said unto him, Where	
wilt thou that we	wilt thou that we go and	
prepare for thee to	prepare, that thou mayest	
eat the passover?	eat the passover?	
	13 And he sendeth forth	8 And he sent
	two of his disciples,	Peter and John,
		9 peculiar to Luke.
18 And he said,	and saith unto them,	10 And he said unto them,
Go	Go ye	Behold, when ye are entered
into the city	into the city, and there shall	into the city, there shall
to such a man,	meet you a man bearing	a man meet you, bearing
	a pitcher of water:	a pitcher of water;
	follow him.	follow him into the house
	14 And wheresoever he shall	where he entereth in.
and say unto	go in, say ye to	11 And ye shall *say* unto
him,	the goodman of the house,	the goodman of the house,
The Master saith,	The Master saith	The Master saith unto thee,
My time is at hand;	[ber,	[ber,
	Where is the guest-cham-	Where is the guest-cham-
I will keep	where I shall eat	where I shall eat
the passover at thy house	the passover	the passover
with my disciples.	with my disciples?	with my disciples?
	15 And he will shew you a	12 *And he* shall shew you a
	large upper room furnished	large upper room furnished:
	and prepared.	
	there make ready for us.	there make ready.
19 And the disciples	16 And his disciples went	13 *And* they *went*,
	forth, and came into the city,	
did as Jesus had	and found as he had	and found as he had
appointed them; and they	said unto them: and they	*said* unto them: and they
made ready the passover.	made ready the passover.	made ready the passover.

SECTION LXXIV.

The Last Supper.

Matthew XXVI. 20.	Mark XIV. 17.	Luke XXII. 14.
20 'Οψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.	17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.	14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. 15-18 peculiar to Luke.
21 Καὶ ἐσθιόντων αὐτῶν εἶπεν 'Αμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.	18 Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ 'Ιησοῦς 'Αμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.	See v. 21.
22 Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος· Μήτι ἐγώ εἰμι, Κύριε;	19 Ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς· Μήτι ἐγώ; καὶ ἄλλος Μήτι ἐγώ;	
23 'Ο δὲ ἀποκριθεὶς εἶπεν 'Ο ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ, οὗτός με παραδώσει.	20 'Ο δὲ (ἀποκριθεὶς) εἶπεν αὐτοῖς Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον·	
24 'Ο μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. 25 peculiar to Matt.	21 Ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	See v. 22.
26 'Εσθιόντων δὲ αὐτῶν λαβὼν ὁ 'Ιησοῦς τὸν ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν Λάβετε φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.	22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον (ὁ 'Ιησοῦς) εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε (φάγετε)· τοῦτό ἐστιν τὸ σῶμά μου.	19 Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
27 Καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων πίετε ἐξ αὐτοῦ πάντες·	23 Καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 Καὶ εἶπεν αὐτοῖς	20 Καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων

SECTION LXXIV.

The Last Supper.

Matthew XXVI. 20.	Mark XIV. 17.	Luke XXII. 14.
20 Now, when the *even was come*, he sat down with the twelve.	17 And in the evening he cometh with the twelve.	14 And when the hour was come, he sat down, and the twelve apostles with him.
21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me.	18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.	15-18 peculiar to Luke. See v. 21.
22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?	19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?	
23 And he answered & said, He that *dippeth* his hand with me *in the dish*, the same shall betray me.	20 And he answered & said unto them, It is one of the twelve, that dippeth with me in the dish.	
24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had *not* been born.	21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.	See v. 22.
25 peculiar to Matt.		
26 And as they *were eating*, Jesus took bread, and blessed it, and brake it, and *gave* it to the disciples, and said, Take, eat: this is my body.	22 And as they did eat, Jesus took bread, and blessed it, and brake it, and gave to them, and said, Take, eat: this is my body.	19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.
27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:	23 And he took the cup, and, when he had given thanks, he gave it to them: and they all drank of it.	20 Likewise also the cup after supper, (See v. 17.)
28 For	24 And he said unto them,	saying,

Matthew XXVI. 28.	Mark XIV. 24.	Luke XXII. 19.
28 Τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ	Τοῦτό ἐστιν τὸ αἷμά μου τῆς (καινῆς) διαθήκης τὸ	τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ
περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.	ἐκχυννόμενον ὑπὲρ πολλῶν.	ὑπὲρ ὑμῶν ἐκχυννόμενον.
29 Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πίω ἀπ᾽ ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ᾽ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.	25 Ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.	
30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.	26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.	

SECTION LXXV.

Jesus Foretells the Denial of Peter.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γὰρ Πατάξω τὸν ποιμένα,	27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες σκανδαλισθήσεσθε, (ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ) ὅτι γέγραπται Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα	
καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης.	διασκορπισθήσονται.	
32 Μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.	28 Ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.	
33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.	29 Ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ᾽ οὐκ ἐγώ.	
34 Ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με.	30 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.	
35 Λέγει αὐτῷ ὁ Πέτρος Κἂν δέῃ με	31 Ὁ δὲ ἐκπερισσῶς ἐλάλει Ἐάν με δέῃ	

Matthew XXVI. 28.	Mark XIV. 24.	Luke XXII. 20.
this is my blood	This is my blood	This cup is the
of the new testament,	of the new testament,	new testament in my blood,
which is shed for many	which is shed for many.	which is shed for you.
for the remission of sins.		
29 But I say unto you,	25 Verily I say unto you,	See v. 18.
I will not drink henceforth	I will drink no more	
of this fruit of the vine,	of the fruit of the vine,	
until that day when	until that day that	
I drink it new with you	I drink it new	
in my Father's kingdom.	in the kingdom of God.	
30 And when they had sung	26 And when they had sung	
an hymn, they went out	an hymn, they went out	
into the mount of Olives.	into the mount of Olives.	

SECTION LXXV.

Jesus Foretells the Denial of Peter.

31 Then saith Jesus unto	27 And Jesus saith unto
them, All ye shall be	them, All ye shall be
offended because of me	offended because of me
this night: *for* it is written,	this night: for it is written,
I will smite the	I will smite the
Shepherd, and the sheep	Shepherd, and the sheep
of the flock	
shall be scattered abroad.	shall be scattered.
32 *But* after I am risen	28 But after that I am risen,
again, I will go before you	I will go before you
into Galilee.	into Galilee.
33 Peter answered and *said*	29 But Peter said
unto him, *Though* all men	unto him, Although all
shall be offended because	shall be offended,
of thee, yet will I never	yet will not I.
be offended.	
34 Jesus said unto him,	30 And Jesus saith unto him,
Verily I say unto thee,	Verily I say unto thee,
That	That this day, even in
this night, before the cock	this night, before the cock
crow, thou shalt	crow twice, thou shalt
deny me thrice.	deny me thrice.
35 Peter said unto him,	31 But he spake the more
Though I *should*	vehemently, If I should

MATTHEW XXVI. 35.	MARK XIV. 31.	LUKE.
σὺν σοὶ ἀποθανεῖν,	συναποθανεῖν σοι,	
οὐ μή σε ἀπαρνήσομαι.	οὐ μή σε ἀπαρνήσομαι.	
Ὁμοίως καὶ πάντες	Ὡσαύτως δὲ καὶ πάντες	
οἱ μαθηταὶ εἶπον.	ἔλεγον.	

SECTION LXXVI.

CHRIST'S AGONY IN THE GARDEN OF GETHSEMANE.

Matthew

36 Τότε ἔρχεται μετ' αὐτῶν
ὁ Ἰησοῦς εἰς χωρίον
λεγόμενον Γεθσημανεῖ,
καὶ λέγει τοῖς μαθηταῖς
Καθίσατε αὐτοῦ ἕως ἂν
ἀπελθὼν ἐκεῖ προσεύξωμαι.
37 Καὶ παραλαβὼν τὸν
Πέτρον καὶ τοὺς
δύο υἱοὺς Ζεβεδαίου
ἤρξατο
λυπεῖσθαι καὶ ἀδημονεῖν.
38 Τότε λέγει αὐτοῖς
Περίλυπός ἐστιν ἡ ψυχή μου
ἕως θανάτου· μείνατε ὧδε
καὶ γρηγορεῖτε μετ' ἐμοῦ.
39 Καὶ προελθὼν μικρὸν
ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
προσευχόμενος καὶ λέγων
Πάτερ, εἰ δυνατόν ἐστιν,
παρελθάτω
ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
πλὴν οὐχ ὡς ἐγὼ θέλω
ἀλλ' ὡς σύ.
40 Καὶ ἔρχεται
πρὸς τοὺς μαθητὰς
καὶ εὑρίσκει αὐτοὺς καθ-
εύδοντας, καὶ λέγει
τῷ Πέτρῳ Οὕτως
οὐκ ἰσχύσατε μίαν ὥραν
γρηγορῆσαι μετ' ἐμοῦ;
41 Γρηγορεῖτε καὶ προσ-
εύχεσθε ἵνα μὴ εἰσέλθητε

Mark

32 Καὶ ἔρχονται
εἰς χωρίον
οὗ τὸ ὄνομα Γεθσημανεῖ,
καὶ λέγει τοῖς μαθηταῖς
αὐτοῦ Καθίσατε ὧδε ἕως
προσεύξωμαι.
33 Καὶ παραλαμβάνει τὸν
Πέτρον καὶ
Ἰάκωβον καὶ Ἰωάννην
μετ' αὐτοῦ, καὶ ἤρξατο
ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,
34 Καὶ λέγει αὐτοῖς
Περίλυπός ἐστιν ἡ ψυχή μου
ἕως θανάτου· μείνατε ὧδε
καὶ γρηγορεῖτε.
35 Καὶ προελθὼν μικρὸν
ἔπιπτεν ἐπὶ τῆς γῆς, καὶ
προσηύχετο
ἵνα εἰ δυνατόν ἐστιν
παρέλθη ἀπ' αὐτοῦ ἡ ὥρα,
36 Καὶ ἔλεγεν Ἀββᾶ
ὁ Πατήρ, πάντα δυνατά σοι·
παρένεγκε
τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ·
ἀλλ' οὐ τί ἐγὼ θέλω
ἀλλὰ τί σύ.
37 Καὶ ἔρχεται
καὶ εὑρίσκει αὐτοὺς καθ-
εύδοντας, καὶ λέγει
τῷ Πέτρῳ Σίμων, καθεύδεις;
οὐκ ἴσχυσας μίαν ὥραν
γρηγορῆσαι;
38 Γρηγορεῖτε καὶ προσ-
εύχεσθε ἵνα μὴ ἔλθητε

Matthew XXVI. 35.	Mark XIV. 31.	Luke.
die with thee, yet will I not deny thee. *Likewise* also *said* all the disciples.	die with thee, I will not deny thee in any wise. Likewise also said they all.	

SECTION LXXVI.

Christ's Agony in the Garden of Gethsemane.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.	32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.	
37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.	33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;	
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.	34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.	
39 And he went a little farther, and fell on his face, and *prayed*, saying, O my Father, if it *be* possible,	35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things are possible unto thee; take	
let this cup pass from me: nevertheless not as I will, but as thou wilt.	away this cup from me: nevertheless not what I will, but what thou wilt.	
40 And he cometh unto the disciples, & findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?	37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?	
41 Watch and pray, that ye enter not into tempta-	38 Watch ye, and pray, lest ye enter into tempta-	

Matthew XXVI. 41.	Mark XIV. 38.	Luke XXII. 47.
εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.	εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.	
42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων Πάτερ μου εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.	39 Καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών.	
43 Καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.	40 Καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.	
44 Καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών.	See v. 39.	
45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.	41 Καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.	
46 Ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.	42 Ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.	

SECTION LXXVII.

Jesus is Betrayed.

47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν, καὶ μετ᾽ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.	43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται ὁ Ἰούδας ὁ Ἰσκαριώτης, εἷς ὢν τῶν δώδεκα, καὶ μετ᾽ αὐτοῦ ὄχλος (πολὺς) μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.	47 Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα
48 Ὁ δὲ παραδιδοὺς αὐτὸν	44 Δεδώκει δὲ ὁ παραδιδοὺς	

Matthew XXVI. 41.	Mark XIV. 38.	Luke XXII. 47.
tion: the spirit indeed is *willing*, but the flesh is weak.	tion: the spirit truly is ready, but the flesh is weak.	
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.	39 And again he went away, and prayed, and spake the same words.	
43 And he *came* and found them asleep again: for their eyes were *heavy*.	40 And when he returned, he found them asleep again: for their eyes were heavy; neither wist they what to answer him.	
44 And he left them, and went away again, and prayed the third time, saying the same words.	See v. 39.	
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour *is at hand*, and the Son of man is betrayed into the hands of sinners.	41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.	
46 Rise, let us *be going*: behold, he is at hand that *doth betray* me.	42 Rise up, let us go; lo, he that betrayeth me is at hand.	

SECTION LXXVII.

Jesus is Betrayed.

47 And while he yet spake,	43 And immediately, while he yet spake,	47 *And* while ye yet spake, behold a multitude, and he that was
lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, *from* the chief priests and elders of the people.	cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.	called Judas, one of the twelve,
48 Now he that betrayed	44 And he that betrayed	

MATTHEW XXVI. 48.	MARK XIV. 44.	LUKE XXII. 47.
ἔδωκεν αὐτοῖς σημεῖον λέγων ὃν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτόν.	αὐτὸν σύσσημον αὐτοῖς λέγων ὃν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.	
49 Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, Ῥαββί· καὶ κατεφίλησεν αὐτόν.	45 Καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββί, Ῥαββί, καὶ κατεφίλησεν αὐτόν·	προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν.
50 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταῖρε, ἐφ' ὃ πάρει;		
τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.	46 Οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.	48-49 peculiar to Luke.
51 Καὶ ἰδοὺ εἷς τῶν μετὰ Ἰη- σοῦ ἐκτείνας τὴν χεῖρα ἀπέσ- πασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον.	47 Εἷς δὲ τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτά- ριον.	50 Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.
52-54 peculiar to Matt.		51 peculiar to Luke.
55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις	48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς	52 Εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους
Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· καθ' ἡμέραν	Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· 49 Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς	Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων· 53 Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν
ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων, καὶ οὐκ ἐκρατήσα- τέ με.	ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατεῖτέ με·	ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. Ἀλλὰ αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.
56 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.	Ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50 Καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. 51 Καὶ εἷς τις νεανίσκος συνηκολούθει αὐτῷ περιβεβ- λημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν· 52 Ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.	

Matthew XXVI. 48.	Mark XIV. 44.	Luke XXII. 47.
him gave them a sign,	him had given them a token,	
saying, Whomsoever	saying, Whomsoever	
I shall kiss, that same	I shall kiss, that same	
is he: *hold him fast.*	is he; take him, and	
	lead him away safely.	
49 And forthwith	45 And as soon as he was	
he *came*	come, he goeth straightway	went before them, and drew
to Jesus, and said, Hail,	to him, and saith, Master,	near unto Jesus,
Master; and kissed him.	Master; and kissed him.	to kiss him.
50 And Jesus said unto him,		
Friend, wherefore art thou		
come?		48-49 peculiar to Luke.
Then came they and laid	46 And they laid their	
hands on Jesus, & took him.	hands on him, and took him.	
51 And, behold, one of them	47 And one of them	50 And one of them
which were with Jesus	that stood by	
stretched out his hand, and		
drew his sword, and	drew a sword, and	
struck a servant of the	smote a servant of the	smote a servant of the
high priest, and *smote* off	high priest, and cut off	high priest, and cut off
his ear.	his ear.	his right ear.
52-54 peculiar to Matt.		51 peculiar to Luke.
55 In that same hour	48 And	
said Jesus	Jesus answered and said	52 Then Jesus said
to the multitudes,	unto them,	unto the chief priests, and
		captains of the temple, and
		the elders, which were
		come to him,
Are ye come out, as against	Are ye come out, as against	*Be* ye *come* out, as against
a thief, with swords and	a thief, with swords and with	a thief, with swords and
staves for to take me?	staves, to take me?	staves?
I sat daily with	49 I was daily with	53 When I was daily with
you teaching in the temple,	you in the temple teaching,	you in the temple,
and ye laid no hold on me.	and ye took me not:	ye stretched forth no hands
		against me: but this is
56 But all this was done,		your hour, and the power
that the scriptures of the	but the scriptures	of darkness.
prophets might be fulfilled.	must be fulfilled.	
Then all the disciples	50 And they all	
forsook him, and fled.	forsook him, and fled.	
	51 And there followed him	
	a certain young man, having	
	a linen cloth cast about his	
	naked body; and the young	
	men laid hold on him:	
	52 And he left the linen cloth,	
	and fled from them naked.	

SECTION LXXVIII.

Christ taken before the High Priest.

Matthew XXVI. 57.	Mark XIV. 53.	Luke XXII. 54.
57 Οἱ δὲ κρατήσαντες		54 Συλλαβόντες δὲ αὐτὸν
τὸν Ἰησοῦν ἀπήγαγον	53 Καὶ ἀπήγαγον τὸν Ἰησοῦν	ἤγαγον καὶ εἰσήγαγον
πρὸς Καϊάφαν τὸν ἀρχιερέα,	πρὸς τὸν ἀρχιερέα,	εἰς τὴν οἰκίαν τοῦ ἀρχιερέως·
	καὶ συνέρχονται αὐτῷ	
	πάντες οἱ ἀρχιερεῖς	
	καὶ οἱ πρεσβύτεροι	
ὅπου οἱ γραμματεῖς καὶ	καὶ οἱ γραμματεῖς.	
οἱ πρεσβύτεροι συνήχθησαν.		
58 Ὁ δὲ Πέτρος	54 Καὶ ὁ Πέτρος	ὁ δὲ Πέτρος
ἠκολούθει αὐτῷ ἀπὸ μακρό-	ἀπὸ μακρόθεν ἠκολούθησεν	ἠκολούθει μακρόθεν.
θεν ἕως τῆς αὐλῆς	αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν	
τοῦ ἀρχιερέως,	τοῦ ἀρχιερέως, καὶ	
καὶ εἰσελθὼν ἔσω		
ἐκάθητο μετὰ τῶν	ἦν συγκαθήμενος μετὰ τῶν	
ὑπηρετῶν ἰδεῖν τὸ τέλος.	ὑπηρετῶν καὶ θερμαινόμενος	
	πρὸς τὸ φῶς.	
59 Οἱ δὲ ἀρχιερεῖς (καὶ	55 Οἱ δὲ ἀρχιερεῖς καὶ	
οἱ πρεσβύτεροι) καὶ		
τὸ συνέδριον ὅλον ἐζήτουν	ὅλον τὸ συνέδριον ἐζήτουν	
ψευδομαρτυρίαν		
κατὰ τοῦ Ἰησοῦ,	κατὰ τοῦ Ἰησοῦ μαρτυρίαν	
ὅπως αὐτὸν θανατώσουσιν,	εἰς τὸ θανατῶσαι αὐτόν,	
60 Καὶ οὐχ εὗρον πολλῶν	καὶ οὐχ ηὕρισκον·	
προσελθόντων ψευδομαρτύ-	56 Πολλοὶ γὰρ ἐψευδομαρ-	
ρων.	τύρουν κατ᾽ αὐτοῦ, καὶ ἴσαι	
	αἱ μαρτυρίαι οὐκ ἦσαν.	
Ὕστερον δὲ προσελθόντες	57 Καί τινες ἀναστάντες	
δύο	ἐψευδομαρτύρουν κατ᾽ αὐτοῦ	
(ψευδομάρτυρες)	λέγοντες	
61 Εἶπον	58 Ὅτι ἡμεῖς ἠκούσαμεν	
Οὗτος ἔφη Δύναμαι	αὐτοῦ λέγοντος ὅτι ἐγὼ	
καταλῦσαι τὸν ναὸν	καταλύσω τὸν ναὸν τοῦτον	
τοῦ Θεοῦ καὶ	τὸν χειροποίητον καὶ	
διὰ τριῶν ἡμερῶν	διὰ τριῶν ἡμερῶν	
	ἄλλον ἀχειροποίητον	
οἰκοδομῆσαι.	οἰκοδομήσω.	
	59 Καὶ οὐδὲ οὕτως ἴση ἦν	
	ἡ μαρτυρία αὐτῶν.	
62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς	60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς	
	εἰς μέσον	

SECTION LXXVIII.

Christ taken before the High Priest.

Matthew XXVI. 57.	Mark XIV. 53.	Luke XXII. 54.
57 And they that had laid hold on Jesus led him away to	53 And they led Jesus away	54 Then took they him, and led him, and brought him into
Caiaphas the high priest, where the scribes and the elders were assembled.	to the high priest: and	the high priest's house.
	with him were assembled all the chief priests, and the elders, and the scribes.	
58 But Peter *followed* him afar off unto the high priest's palace, & went in, and *sat with* the servants, to see the end.	54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.	*And* Peter *followed* afar off.
59 *Now* the chief priests, and elders, and all the council, sought false witness against Jesus, *to* put him to death;	55 And the chief priests and all the council sought for witness against Jesus, to put him to death;	
60 But *found* none: yea, though many false witnesses came, yet found they none.	and found none. 56 For many bare false witness against him; but their witness agreed not together.	
At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.	57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together.	
62 And the high priest *arose*, and	60 And the high priest stood up in the midst, and	

Matthew XXVI. 62.	Mark XIV. 60.	Luke.
εἶπεν αὐτῷ	ἐπηρώτησεν τὸν Ἰησοῦν λέγων	
Οὐδὲν ἀποκρίνῃ τί	Οὐκ ἀποκρίνῃ οὐδὲν τί	
οὗτοί σου καταμαρτυροῦσιν;	οὗτοί σου καταμαρτυροῦσιν;	
63 Ὁ δὲ Ἰησοῦς ἐσιώπα.	61 Ὁ δὲ ἐσιώπα	
	καὶ οὐκ ἀπεκρίνατο οὐδέν.	
Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς	Πάλιν ὁ ἀρχιερεὺς	
	ἐπηρώτα αὐτὸν καὶ	
εἶπεν αὐτῷ	λέγει αὐτῷ	
Ἐξορκίζω σε κατὰ τοῦ Θεοῦ		
τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς		
εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς	Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς	
τοῦ Θεοῦ.	τοῦ εὐλογητοῦ;	
64 Λέγει αὐτῷ ὁ Ἰησοῦς	62 Ὁ δὲ Ἰησοῦς εἶπεν	
Σὺ εἶπας· πλὴν λέγω ὑμῖν,	Ἐγώ εἰμι,	
ἀπ' ἄρτι ὄψεσθε	καὶ ὄψεσθε	
τὸν υἱὸν τοῦ ἀνθρώπου	τὸν υἱὸν τοῦ ἀνθρώπου	
καθήμενον ἐκ δεξιῶν	ἐκ δεξιῶν καθήμενον	
τῆς δυνάμεως	τῆς δυνάμεως	
καὶ ἐρχόμενον ἐπὶ τῶν	καὶ ἐρχόμενον μετὰ τῶν	
νεφελῶν τοῦ οὐρανοῦ.	νεφελῶν τοῦ οὐρανοῦ.	
65 Τότε ὁ ἀρχιερεὺς διέρρηξεν	63 Ὁ δὲ ἀρχιερεὺς διαρρήξ-	
τὰ ἱμάτια αὐτοῦ λέγων	ας τοὺς χιτῶνας αὐτοῦ λέγει	
Ἐβλασφήμησεν·		
τί ἔτι χρείαν ἔχομεν	Τί ἔτι χρείαν ἔχομεν	
μαρτύρων; ἴδε νῦν	μαρτύρων;	
ἠκούσατε τὴν βλασφημίαν.	64 Ἠκούσατε τῆς βλασφη-	
66 Τί ὑμῖν δοκεῖ;	μίας· τί ὑμῖν φαίνεται;	
οἱ δὲ ἀποκριθέντες εἶπον	οἱ δὲ πάντες κατέκριναν	
Ἔνοχος θανάτου ἐστίν.	αὐτὸν ἔνοχον εἶναι θανάτου.	
67 Τότε	65 Καὶ ἤρξαντό τινες	
ἐνέπτυσαν εἰς τὸ πρόσωπον	ἐμπτύειν αὐτῷ	
αὐτοῦ	καὶ περικαλύπτειν τὸ πρόσ-	
	ωπον αὐτοῦ	
καὶ ἐκολάφισαν αὐτόν,	καὶ κολαφίζειν αὐτὸν καὶ	
οἱ δὲ ἐράπισαν		
68 Λέγοντες Προφήτευσον	λέγειν αὐτῷ Προφήτευσον,	
ἡμῖν, Χριστέ, τίς ἐστιν ὁ παί-		
σας σε;	καὶ οἱ ὑπηρέται ῥαπίσμασιν	
	αὐτὸν ἔλαβον.	

MATTHEW XXVI. 62.	MARK XIV. 60.	LUKE.
said unto him,	asked Jesus, saying,	
Answerest thou *nothing?*	Answerest thou nothing?	
what is it which these	what is it which these	
witness against thee?	witness against thee?	
63 *But* Jesus held his peace.	61 But he held his peace,	
	and answered nothing.	
And the high priest	Again, the high priest	
answered and *said*	asked him, and said	
unto him, I adjure thee	unto him,	
by the living God, that		
thou tell us		
whether thou be the Christ,	Art thou the Christ,	
the Son of God.	the Son of the Blessed?	
64 Jesus *saith* unto him,	62 And Jesus said,	
Thou hast said:	I am:	
nevertheless I say unto you,		
hereafter shall ye see	And ye shall see	
the Son of man sitting on	the Son of man sitting on	
the right hand of power,	the right hand of power,	
and coming *in* the clouds	and coming in the clouds	
of heaven.	of heaven.	
65 *Then* the high priest	63 Then the high priest	
rent his *clothes*, saying,	rent his clothes, and saith,	
He hath spoken blasphemy;		
what farther need *have we*	What need we any further	
of witnesses? behold, now	witnesses?	
ye have heard his	64 Ye have heard the	
blasphemy.	blasphemy:	
66 What *think* ye?	what think ye? And	
They answered and said,	they all condemned him	
He is guilty of death.	to be guilty of death.	
67 Then did they	65 And some began to	
spit in his face, and	spit on him, and	
	to cover his face, and	
buffeted him;	to buffet him, and	
	to say unto him, Prophesy:	
and others	and the servants	
smote him with the	did strike him with the	
palms of their hands,	palms of their hands.	
68 Saying, Prophesy unto		
us, thou Christ, Who is he		
that smote thee?		

SECTION LXXIX.

The Denial of Peter.

Matthew XXVI. 69.	Mark XIV. 66.	Luke XXII. 55.
		55 Περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων
69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη	66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,	ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.
λέγουσα Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.	67 Καὶ ἰδοῦσα τὸν Πέτρον (See v. 66.) θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.	56 Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν.
70 Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί λέγεις.	68 Ὁ δὲ ἠρνήσατο λέγων Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις·	57 Ὁ δὲ ἠρνήσατο αὐτὸν λέγων Οὐκ οἶδα αὐτόν, γύναι.
71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα,	καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον, καὶ ἀλέκτωρ ἐφώνησεν.	58 Καὶ μετὰ βραχὺ
εἶδεν αὐτὸν ἄλλη καὶ λέγει αὐτοῖς ἐκεῖ καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.	69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο λέγειν τοῖς παρεστῶσιν ὅτι οὗτος ἐξ αὐτῶν ἐστίν.	ἕτερος ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν εἶ.
72 Καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον.	70 Ὁ δὲ πάλιν ἠρνεῖτο.	Ὁ δὲ Πέτρος ἔφη Ἄνθρωπε, οὐκ εἰμί.
73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.	Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ. (Καὶ ἡ λαλιά σου ὁμοιάζει.)	59 Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διισχυρίζετο λέγων Ἐπ᾽ ἀληθείας καὶ οὗτος μετ᾽ αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν.
74 Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον·	71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.	60 Εἶπεν δὲ ὁ Πέτρος Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις.

SECTION LXXIX.

The Denial of Peter.

Matthew XXVI. 69.	Mark XIV. 66.	Luke XXII. 55.
		55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
69 Now Peter sat without in the palace: and a *damsel* came unto him,	66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:	56 But a certain maid
	67 And when she saw Peter warming himself, she looked upon him,	beheld him as he sat by the fire, and earnestly looked upon him,
saying, Thou also wast with Jesus of Galilee.	and said, And thou also wast with Jesus of Nazareth.	and *said*, This man was also with him.
70 But he denied before them all, saying, I know not what thou sayest.	68 But he denied, saying, I know not, neither understand I what thou sayest.	57 *And* he denied him, saying, Woman, I know him not.
71 And when he was gone out into the *porch*,	And he went out into the porch; and the cock crew.	58 And, after a little while,
another *maid saw* him, and said unto them that were there, This fellow was also with Jesus of Nazareth.	69 And a maid saw him again, and began to say to them that stood by, This is one of them.	another *saw* him, and said, Thou art also of them.
72 And again he *denied* with an oath, I do not know the man.	70 And he denied it again.	And Peter said, Man, I am not.
73 And after a *while* came unto him they *that stood by*, and *said* to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.	And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.	59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.
74 Then began he to *curse* and to swear, saying, I know not the man.	71 But he began to curse and to swear, saying, I know not this man of whom ye speak.	60 And Peter said, Man, I know not what thou sayest.

Matthew XXVI. 74.	Mark XIV. 72.	Luke XXII. 60.
καὶ εὐθέως	[72] Καὶ ἐκ δευτέρου	Καὶ παραχρῆμα
		ἔτι λαλοῦντος αὐτοῦ
ἀλέκτωρ ἐφώνησεν.	ἀλέκτωρ ἐφώνησεν,	ἐφώνησεν ἀλέκτωρ,
		[61] Καὶ στραφεὶς ὁ κύριος
		ἐνέβλεψεν τῷ Πέτρῳ,
[75] Καὶ ἐμνήσθη ὁ Πέτρος	καὶ ἀνεμνήσθη ὁ Πέτρος	καὶ ὑπεμνήσθη ὁ Πέτρος
τοῦ ῥήματος	τὸ ῥῆμα	τοῦ λόγου
Ἰησοῦ εἰρηκότος	ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς	τοῦ Κυρίου, ὡς εἶπεν αὐτῷ
ὅτι πρὶν ἀλέκτορα	ὅτι πρὶν ἀλέκτορα	ὅτι πρὶν ἀλέκτορα
φωνῆσαι	δὶς φωνῆσαι	φωνῆσαι σήμερον
τρὶς ἀπαρνήσῃ με·	τρίς με ἀπαρνήσῃ·	ἀπαρνήσῃ με τρίς.
καὶ ἐξελθὼν ἔξω		[62] Καὶ ἐξελθὼν ἔξω ὁ Πέτρος
ἔκλαυσεν πικρῶς.	καὶ ἐπιβαλὼν ἔκλαιεν.	ἔκλαυσεν πικρῶς.

SECTION LXXX.

Christ before Pilate.

XXVII.	XV. [1] Καὶ εὐθὺς	
[1] Πρωίας δὲ γενομένης	ἐπὶ τὸ πρωὶ	
συμβούλιον ἔλαβον	συμβούλιον ποιήσαντες	
πάντες οἱ ἀρχιερεῖς καὶ	οἱ ἀρχιερεῖς μετὰ	
οἱ πρεσβύτεροι τοῦ λαοῦ	τῶν πρεσβυτέρων	
	καὶ γραμματέων	
	καὶ ὅλον τὸ συνέδριον,	
κατὰ τοῦ Ἰησοῦ, ὥστε		
θανατῶσαι αὐτόν.		
[2] Καὶ δήσαντες αὐτὸν	δήσαντες τὸν Ἰησοῦν	
ἀπήγαγον καὶ παρέδωκαν	ἀπήνεγκαν καὶ παρέδωκαν	
Πιλάτῳ τῷ ἡγεμόνι.	Πιλάτῳ.	
3-10 peculiar to Matt.		
[11] Καὶ ἐπηρώτησεν αὐτὸν	[2] Καὶ ἐπηρώτησεν αὐτὸν	
ὁ ἡγεμὼν λέγων	ὁ Πιλᾶτος	
Σὺ εἶ ὁ βασιλεὺς τῶν	Σὺ εἶ ὁ βασιλεὺς τῶν	
Ἰουδαίων;	Ἰουδαίων;	
ὁ δὲ Ἰησοῦς ἔφη αὐτῷ	ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει	
Σὺ λέγεις.	Σὺ λέγεις.	
[12] Καὶ ἐν τῷ κατηγορεῖσθαι	[3] Καὶ κατηγόρουν	
αὐτὸν ὑπὸ τῶν ἀρχιερέων	αὐτοῦ οἱ ἀρχιερεῖς πολλά.	
καὶ τῶν πρεσβυτέρων		
οὐδὲν ἀπεκρίνατο.		
[13] Τότε λέγει αὐτῷ		
ὁ Πιλᾶτος	[4] Ὁ δὲ Πιλᾶτος	
	πάλιν ἐπηρώτα αὐτὸν λέγων	
Οὐκ ἀκούεις	Οὐκ ἀποκρίνῃ οὐδέν; ἴδε	

Matthew XXVI. 74.	Mark XIV. 71.	Luke XXII. 60.
and immediately	72 And the second time	And immediately,
		while he yet spake,
the cock crew.	the cock crew.	the cock crew.
		61 And the Lord turned,
		and looked upon Peter:
75 And Peter remembered	And Peter called to mind	and Peter remembered
the *word* of Jesus,	the *word* that Jesus	the *word* of the Lord, how
which *said* unto him,	said unto him,	he had said unto him,
Before the cock crow,	Before the cock crow twice,	Before the cock crow,
thou shalt deny me thrice.	thou shalt deny me thrice.	thou shalt deny me thrice.
And he went out,	And	62 And Peter went out,
	when he thought thereon,	
and *wept* bitterly.	he wept.	and *wept* bitterly.

SECTION LXXX.

Christ before Pilate.

XXVII.	XV. 1 And straightway	
1 When the morning was	in the morning	
come, all the chief priests	the chief priests	
and elders of the people	held a consultation with	
took *counsel*	the elders and scribes,	
	and the whole council,	
against Jesus to put		
him to death.		
2 And when they had	and	
bound him, they led	bound Jesus, and carried	
him away, and delivered	him away, and delivered	
him to Pontius Pilate	him to Pilate.	
the governor.		
3-10 peculiar to Matt.		
11 The governor asked him,	2 And Pilate asked him,	
saying, Art thou the King	Art thou the King	
of the Jews? And Jesus	of the Jews? And he,	
said unto him,	answering, said unto him,	
Thou sayest.	Thou sayest it.	
12 And when he was	3 And the chief priests	
accused of	accused him of many things;	
the chief priests and elders,		
he answered nothing.	but he answered nothing.	
13 Then saith Pilate	4 And Pilate asked him	
unto him, Hearest thou not	again, saying, Answerest	
	thou nothing? behold	

Matthew XXVII. 13.	Mark XV. 4.	Luke.
πόσα σου καταμαρτυροῦσιν;	πόσα σου κατηγοροῦσιν.	
14 Καὶ οὐκ	5 Ὁ δὲ Ἰησοῦς οὐκέτι	
ἀπεκρίθη αὐτῷ πρὸς οὐδὲ	οὐδὲν ἀπεκρίθη,	
ἓν ῥῆμα, ὥστε θαυμάζειν	ὥστε θαυμάζειν	
τὸν ἡγεμόνα λίαν.	τὸν Πιλᾶτον.	
15 Κατὰ δὲ ἑορτὴν	6 Κατὰ δὲ ἑορτὴν	
εἰώθει ὁ ἡγεμὼν		
ἀπολύειν ἕνα τῷ ὄχλῳ	ἀπέλυεν αὐτοῖς ἕνα	
δέσμιον ὃν ἤθελον.	δέσμιον ὅνπερ ᾐτοῦντο.	
16 Εἶχον δὲ τότε δέσμιον	7 Ἦν δὲ	
ἐπίσημον, λεγόμενον	ὁ λεγόμενος	
Ἰησοῦν Βαραββᾶν.	Βαραββᾶς	
	μετὰ τῶν στασιαστῶν δε-	
	δεμένος, οἵτινες ἐν τῇ στάσει	
	φόνον πεποιήκεισαν.	
	8 Καὶ ἀναβὰς ὁ ὄχλος ἤρξ-	
	ατο αἰτεῖσθαι καθὼς ἀεὶ	
	ἐποίει αὐτοῖς.	
17 Συνηγμένων οὖν αὐτῶν		
εἶπεν αὐτοῖς		
ὁ Πιλᾶτος	9 Ὁ δὲ Πιλᾶτος	
	ἀπεκρίθη αὐτοῖς λέγων	
Τίνα θέλετε ἀπολύσω ὑμῖν,	Θέλετε ἀπολύσω ὑμῖν	
Ἰησοῦν Βαραββᾶν ἢ Ἰησοῦν		
τὸν λεγόμενον Χριστόν;		
	τὸν βασιλέα τῶν Ἰουδαίων;	
18 ᾔδει γὰρ ὅτι διὰ	10 Ἐγίνωσκεν γὰρ ὅτι διὰ	
φθόνον παρέδωκαν αὐτόν.	φθόνον παραδεδώκεισαν αὐτ-	
19 peculiar to Matt.	ὸν οἱ ἀρχιερεῖς.	
20 Οἱ δὲ ἀρχιερεῖς	11 Οἱ δὲ ἀρχιερεῖς	
καὶ οἱ πρεσβύτεροι		
ἔπεισαν τοὺς ὄχλους ἵνα	ἀνέσεισαν τὸν ὄχλον ἵνα	
αἰτήσωνται τὸν Βαραββᾶν,	μᾶλλον τὸν Βαραββᾶν	
τὸν δὲ Ἰησοῦν ἀπολέσωσιν.		
21 peculiar to Matt.	ἀπολύσῃ αὐτοῖς.	
	12 Ὁ δὲ Πιλᾶτος πάλιν	
22 Λέγει αὐτοῖς ὁ Πιλᾶτος	ἀποκριθεὶς ἔλεγεν αὐτοῖς	
Τί οὖν ποιήσω Ἰησοῦν	Τί οὖν θέλετε ποιήσω	
τὸν λεγόμενον	ὃν λέγετε	
Χριστόν;	τὸν βασιλέα τῶν Ἰουδαίων;	
λέγουσιν πάντες	13 Οἱ δὲ πάλιν ἔκραξαν	
Σταυρωθήτω.	Σταύρωσον αὐτόν.	
23 Ὁ δὲ (ἡγεμὼν) ἔφη	14 Ὁ δὲ Πιλᾶτος ἔλεγεν αὐ-	
Τί γὰρ κακὸν ἐποίησεν;	τοῖς Τί γὰρ ἐποίησεν κακόν;	

Matthew XXVII. 13.	Mark XV. 4.	Luke.
how many things they	how many things they	
witness against thee?	witness against thee.	
14 And he answered him	5 But Jesus yet answered	
to never a word; insomuch	nothing; so	
that the governor marvelled	that Pilate marvelled.	
greatly.		
15 Now at that feast	6 Now at that feast	
the governor was wont to	he	
release unto the people	released unto them	
a prisoner, whom	one prisoner, whomsoever	
they would. [able	they desired.	
16 And they had then a not-	7 And there was one	
prisoner, *called* Barabbas.	named Barabbas, which	
	lay bound with them that	
	had made insurrection with	
	him, who had committed	
	murder in the insurrection.	
	8 And the multitude, cry-	
	ing aloud, began to desire	
	him to do as he had ever	
	done unto them.	
17 Therefore, when they		
were gathered together,		
Pilate said unto	9 But Pilate answered	
them, Whom will ye that I	them, saying, Will ye that I	
release unto you? Barabbas,	release unto you	
or Jesus which is called		
Christ?	the King of the Jews?	
18 For *he knew* that for	10 For he knew that the	
	chief priests had	
envy they had delivered him.	delivered him for envy.	
19 peculiar to Matt.		
20 But the chief priests	11 But the chief priests	
and elders		
persuaded the multitude	moved the people,	
that they should ask	that he should rather	
Barabbas, & destroy Jesus.	release Barabbas unto them.	
21 peculiar to Matt.		
22 Pilate	12 And Pilate answered and	
saith unto them, What	said again unto them, What	
shall I do then with Jesus	will ye then that I shall do	
which is called Christ?	unto him whom ye call the	
	King of the Jews?	
They all say unto him,	13 And they cried out again,	
Let him be crucified.	Crucify him.	
23 And the governor *said*,	14 Then Pilate said unto	
Why, what evil hath	them, Why, what evil hath	

Matthew XXVII. 23.

οἱ δὲ περισσῶς ἔκραζον
λέγοντες Σταυρωθήτω.
24-25 peculiar to Matt.

26 Τότε ἀπέλυσεν αὐτοῖς
τὸν Βαραββᾶν,
τὸν δὲ Ἰησοῦν φραγελλώσας
παρέδωκεν ἵνα σταυρωθῇ.

Mark XV. 14.

οἱ δὲ περισσῶς ἔκραξαν
Σταύρωσον αὐτόν.
15 Ὁ δὲ Πιλᾶτος βουλόμενος
τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι
ἀπέλυσεν αὐτοῖς
τὸν Βαραββᾶν, καὶ παρέδω-
κεν τὸν Ἰησοῦν φραγελλώσας
ἵνα σταυρωθῇ.

Luke.

SECTION LXXXI.

Christ led to be Crucified.

Matthew

27 Τότε οἱ στρατιῶται
τοῦ ἡγεμόνος
παραλαβόντες τὸν Ἰησοῦν
εἰς τὸ πραιτώριον
συνήγαγον ἐπ' αὐτὸν
ὅλην τὴν σπεῖραν.
28 Καὶ ἐκδύσαντες αὐτὸν
χλαμύδα κοκκίνην
περιέθηκαν αὐτῷ,
29 Καὶ πλέξαντες
στέφανον ἐξ ἀκανθῶν
ἐπέθηκαν ἐπὶ τῆς κεφαλῆς
αὐτοῦ καὶ κάλαμον ἐν τῇ
δεξιᾷ αὐτοῦ, καὶ γονυ-
πετήσαντες ἔμπροσθεν αὐτοῦ
ἐνέπαιζον αὐτῷ
λέγοντες Χαῖρε ὁ βασιλεὺς
τῶν Ἰουδαίων,
30 Καὶ ἐμπτύσαντες εἰς αὐ-
τὸν ἔλαβον τὸν κάλαμον καὶ
ἔτυπτον εἰς τὴν κεφαλὴν αὐ-
τοῦ.
See v. 29.

31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ,
ἐξέδυσαν αὐτὸν τὴν
χλαμύδα καὶ ἐνέδυσαν αὐτὸν

Mark

16 Οἱ δὲ στρατιῶται

ἀπήγαγον αὐτὸν ἔσω
τῆς αὐλῆς, ὅ ἐστιν πραιτώ-
ριον, καὶ συγκαλοῦσιν
ὅλην τὴν σπεῖραν·
17 Καὶ ἐνδιδύσκουσιν αὐτὸν
πορφύραν
καὶ περιτιθέασιν αὐτῷ
πλέξαντες
ἀκάνθινον στέφανον·

See v. 18.

18 Καὶ ἤρξαντο ἀσπάζεσθαι
αὐτόν Χαῖρε ὁ βασιλεὺς
τῶν Ἰουδαίων·

19 Καὶ
ἔτυπτον αὐτοῦ τὴν κεφαλὴν
καλάμῳ καὶ ἐνέπτυον
αὐτῷ, καὶ τιθέντες τὰ γόνα-
τα προσεκύνουν αὐτῷ.
20 Καὶ ὅτε ἐνέπαιξαν αὐτῷ,
ἐξέδυσαν αὐτὸν τὴν
πορφύραν καὶ ἐνέδυσαν αὐτὸν

Matthew XXVII. 23.	Mark XV. 14.	Luke.
he done? *But* they cried out	he done? And they cried out	
the more, saying,	the more exceedingly,	
Let him be crucified.	Crucify him.	
24-25 peculiar to Matt.	15 And so Pilate, willing	
26 Then	to content the people,	
released he Barabbas	released Barabbas	
unto them: and	unto them, and	
	delivered Jesus,	
when he had scourged Jesus,	when he had scourged him,	
he delivered him		
to be crucified.	to be crucified.	

SECTION LXXXI.

Christ led to be Crucified.

Matthew	Mark	Luke
27 Then the soldiers of the	16 And the soldiers led	
governor took Jesus into	him away into	
the common hall,	the hall called Pretorium;	
and gathered unto him	and they called together	
the whole band of soldiers.	the whole band.	
28 And they stripped him,		
and put on him	17 And they clothed him	
a scarlet robe.	with purple,	
29 And when they had	and	
platted a crown of thorns,	platted a crown of thorns,	
they put it upon his head,	and put it about his head,	
and a reed in his right hand:		
and they bowed the knee	18 And began to salute him,	
before him, and mocked		
him, saying,		
Hail, King of the Jews!	Hail, King of the Jews!	
30 And they spit upon him,		
and took the reed,		
and smote him	19 And they smote him	
on the head.	on the head with a reed,	
	and did spit upon him,	
	and, bowing their knees,	
	worshipped him.	
31 And *after that* they had	20 And when they had	
mocked him, they took	mocked him, they took	
the robe off	off the purple	
from him, and put his	from him, and put his	

Matthew XXVII. 31.

τὰ ἱμάτια αὐτοῦ,
καὶ ἀπήγαγον αὐτὸν
εἰς τὸ σταυρῶσαι.
32 Ἐξερχόμενοι δὲ
εὗρον ἄνθρωπον
Κυρηναῖον, ὀνόματι Σίμωνα·

τοῦτον ἠγγάρευσαν
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
33 Καὶ ἐλθόντες εἰς
τόπον λεγόμενον Γολγοθᾶ,
ὅ ἐστιν
κρανίου τόπος λεγόμενος,
34 Ἔδωκαν αὐτῷ πιεῖν οἶ-
νον μετὰ χολῆς μεμιγμένον·
καὶ γευσάμενος
οὐκ ἠθέλησεν πιεῖν.
35 Σταυρώσαντες δὲ αὐτὸν
διεμερίσαντο τὰ ἱμάτια
αὐτοῦ βαλόντες κλῆρον.

35-36 peculiar to Matt.
37 Καὶ ἐπέθηκαν ἐπάνω
τῆς κεφαλῆς αὐτοῦ τὴν
αἰτίαν αὐτοῦ γεγραμμένην
Οὗτός ἐστιν Ἰησοῦς
ὁ βασιλεὺς τῶν Ἰουδαίων.
38 Τότε
σταυροῦνται σὺν αὐτῷ
δύο λῃσταί εἷς ἐκ δεξιῶν
καὶ εἷς ἐξ εὐωνύμων.

39 Οἱ δὲ παραπορευόμενοι
ἐβλασφήμουν αὐτόν, κιν-
οῦντες τὰς κεφαλὰς αὐτῶν
40 Καὶ λέγοντες Ὁ
καταλύων τὸν ναὸν καὶ ἐν
τρισὶν ἡμέραις οἰκοδομῶν,
σῶσον σεαυτόν·

Mark XV. 20.

τὰ ἱμάτια τὰ ἴδια.
Καὶ ἐξάγουσιν αὐτὸν
ἵνα σταυρώσουσιν αὐτόν.
21 Καὶ ἀγγαρεύουσιν
παράγοντά τινα
Σίμωνα Κυρηναῖον,
ἐρχόμενον ἀπὸ ἀγροῦ,
τὸν πατέρα Ἀλεξάνδρου
καὶ Ῥούφου,

ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
22 Καὶ φέρουσιν αὐτὸν ἐπὶ
Γολγοθᾶ τόπον,
ὅ ἐστιν μεθερμηνευόμενον
κρανίου τόπος.
23 Καὶ ἐδίδουν αὐτῷ
ἐσμυρνισμένον οἶνον,
ὁ δὲ
οὐκ ἔλαβεν.
24 Καὶ σταυροῦσιν αὐτὸν καὶ
διαμερίζονται τὰ ἱμάτια
αὐτοῦ, βάλλοντες κλῆρον
ἐπ᾽ αὐτὰ τίς τί ἄρῃ.
25 Ἦν δὲ ὥρα τρίτη καὶ
ἐσταύρωσαν αὐτόν.
26 Καὶ ἦν ἡ ἐπιγραφὴ
τῆς
αἰτίας αὐτοῦ ἐπιγεγραμμένη

Ὁ βασιλεὺς τῶν Ἰουδαίων.
27 Καὶ
σὺν αὐτῷ σταυροῦσιν
δύο λῃστάς, ἕνα ἐκ δεξιῶν
καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ.
(28 Καὶ ἐπληρώθη ἡ γραφὴ
ἡ λέγουσα καὶ μετὰ ἀνομῶν
ἐλογίσθη.)
29 Καὶ οἱ παραπορευόμενοι
ἐβλασφήμουν αὐτὸν κιν-
οῦντες τὰς κεφαλὰς αὐτῶν
καὶ λέγοντες Οὐὰ ὁ
καταλύων τὸν ναὸν καὶ
οἰκοδομῶν τρισὶν ἡμέραις,
30 Σῶσον σεαυτὸν

Luke.

Matthew XXVII. 31.	Mark XV. 20.	Luke.
own *raiment* on him,	own clothes on him,	
and *led* him away	and led him out	
to crucify him.	to crucify him.	
32 And as they came out,	21 And	
they found a man	they compel one	
of Cyrene, Simon by name:	Simon a Cyrenian,	
	who passed by, coming out	
	of the country, the father	
	of Alexander and Rufus,	
him they compel		
to bear his cross.	to bear his cross.	
33 And when they were come	22 And they bring him	
into a place called Golgotha,	unto the place Golgotha,	
that is to say,	which is, being interpreted,	
A place of a skull,	The place of a skull.	
34 They gave him *vinegar*	23 And they gave him	
to drink mingled with gall:	to drink wine mingled with	
and when he had tasted	myrrh:	
thereof, he would not drink.	but he received it not.	
35 And they	24 And when they had	
crucified him, and parted	crucified him, they parted	
his garments, casting lots:	his garments, casting lots	
35-36 peculiar to Matt.	upon them, what every man	
	should take.	
	25 And it was the third	
	hour; and they crucified	
	him.	
37 And set up over his	26 And the superscription	
head his accusation	of his accusation	
written,	was written over,	
This is Jesus		
the King of the Jews.	The King of the Jews.	
38 Then were there	27 And with him they	
two thieves crucified with	crucify two thieves;	
him; one on the right hand,	the one on his right hand,	
and another on the left.	and the other on his left.	
	28 And the scripture was	
	fulfilled, which saith, And	
	he was numbered with the	
	transgressors.	
39 And they that passed by	29 And they that passed by	
reviled him, wagging	railed on him, wagging	
their heads,	their heads,	
40 And saying, Thou that	and saying, Ah, thou that	
destroyest the temple, and	destroyest the temple, and	
buildest it in three days,	buildest it in three days,	
save thyself.	30 Save thyself, and	

Matthew XXVII. 40.	Mark XV. 30.	Luke XXIII. 39.
εἰ υἱὸς εἶ τοῦ Θεοῦ,		
κατάβηθι ἀπὸ τοῦ σταυροῦ.	καταβὰς ἀπὸ τοῦ σταυροῦ.	
41 Ὁμοίως δὲ καὶ	31 Ὁμοίως καὶ	
οἱ ἀρχιερεῖς ἐμπαίζοντες	οἱ ἀρχιερεῖς ἐμπαίζοντες	
	πρὸς ἀλλήλους	
μετὰ τῶν γραμματέων	μετὰ τῶν γραμματέων	
καὶ πρεσβυτέρων ἔλεγον	ἔλεγον	
42 Ἄλλους ἔσωσεν,	Ἄλλους ἔσωσεν,	
ἑαυτὸν οὐ δύναται σῶσαι·	ἑαυτὸν οὐ δύναται σῶσαι,	
	32 Ὁ Χριστὸς	
βασιλεὺς Ἰσραήλ ἐστιν,	ὁ βασιλεὺς τοῦ Ἰσραὴλ·	
καταβάτω νῦν ἀπὸ τοῦ	καταβάτω νῦν ἀπὸ τοῦ	
σταυροῦ,	σταυροῦ, ἵνα ἴδωμεν	
καὶ πιστεύσομεν ἐπ' αὐτόν·	καὶ πιστεύσωμεν.	
43 peculiar to Matt.		
44 Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ	Καὶ οἱ	39 Εἷς δὲ τῶν
οἱ συσταυρωθέντες σὺν αὐτῷ	συνεσταυρωμένοι αὐτῷ	κρεμασθέντων κακούργων
ὠνείδιζον αὐτόν.	ὠνείδιζον αὐτόν.	ἐβλασφήμει αὐτόν.
45 Ἀπὸ δὲ ἕκτης ὥρας		40-43 peculiar to Luke.
	33 Καὶ γενομένης ὥρας ἕκτης	44 Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη
σκότος ἐγένετο ἐπὶ πᾶσαν	σκότος ἐγένετο ἐφ' ὅλην	καὶ σκότος ἐγένετο ἐφ' ὅλην
τὴν γῆν ἕως ὥρας ἐνάτης.	τὴν γῆν ἕως ὥρας ἐνάτης.	τὴν γῆν ἕως ὥρας ἐνάτης.
46 Περὶ δὲ τὴν ἐνάτην ὥραν	34 Καὶ τῇ ἐνάτῃ ὥρᾳ	
ἀνεβόησεν ὁ Ἰησοῦς	ἐβόησεν ὁ Ἰησοῦς	
φωνῇ μεγάλῃ λέγων	φωνῇ μεγάλῃ (λέγων)	
Ἠλὶ Ἠλὶ λεμὰ σαβαχθανί;	Ἐλωὶ Ἐλωὶ λαμὰ σαβαχ-	
	θανί;	
τοῦτ' ἔστιν	ὅ ἐστιν μεθερμηνευόμενον	
Θεέ μου Θεέ μου,	Ὁ Θεός μου ὁ Θεός μου,	
ἵνα τί με ἐγκατέλιπες;	εἰς τί ἐγκατέλιπές με;	
47 Τινὲς δὲ τῶν	35 Καί τινες τῶν	
ἐκεῖ ἑστηκότων ἀκούσαντες	παρεστηκότων ἀκούσαντες	
ἔλεγον ὅτι Ἠλίαν φωνεῖ	ἔλεγον Ἴδε Ἠλίαν φωνεῖ.	
οὗτος.		
48 Καὶ εὐθέως δραμὼν	36 Δραμὼν δέ	
εἷς ἐξ αὐτῶν καὶ λαβὼν	τις	
σπόγγον πλήσας τε ὄξους	γεμίσας σπόγγον ὄξους	
καὶ περιθεὶς καλάμῳ ἐπότι-	περιθεὶς καλάμῳ ἐπότιζεν	
ζεν αὐτόν.	αὐτόν,	
49 Οἱ δὲ λοιποὶ ἔλεγον	λέγων	
Ἄφες ἴδωμεν	Ἄφετε ἴδωμεν	
εἰ ἔρχεται Ἠλίας	εἰ ἔρχεται Ἠλίας	
σώσων αὐτόν.	καθελεῖν αὐτόν.	
50 Ὁ δὲ Ἰησοῦς πάλιν	37 Ὁ δὲ Ἰησοῦς	
κράξας φωνῇ μεγάλῃ	ἀφεὶς φωνὴν μεγάλην	
ἀφῆκεν τὸ πνεῦμα.	ἐξέπνευσεν.	
51 Καὶ ἰδοὺ τὸ καταπέτασμα	38 Καὶ τὸ καταπέτασμα	

Matthew XXVII. 40.	Mark XV. 30.	Luke XXIII. 39.
If thou be the Son of God,		
come down from the cross.	come down from the cross.	
41 Likewise *also* the chief	31 Likewise also the chief	
priests, mocking him,	priests, mocking, said among	
with the	themselves, with the	
scribes and elders, said,	scribes,	
42 He saved others;	He saved others;	
himself he cannot save.	himself he cannot save.	
If he be the King of	32 Let Christ the King of	
Israel, let him now *come*	Israel descend now	
down from the cross, and	from the cross, that	
we will believe him.	we may see and believe.	
43 peculiar to Matt.		
44 The thieves also, which	And they that	39 And one of the malefac-
were crucified with him,	were crucified with him	tors which were hanged
cast the same in his teeth.	reviled him.	railed on him.
		40-43 peculiar to Luke.
45 Now, from the sixth	33 And when the sixth	44 And it was about the sixth
hour there was	hour was come, there was	hour, and there was
darkness over all the	darkness over the whole	darkness over *all the*
land unto the ninth hour.	land until the ninth hour.	*earth* until the ninth hour.
46 And about the ninth	34 And at the ninth	
hour Jesus *cried* with	hour Jesus cried with	
a loud voice, saying,	a loud voice, saying, [ni?	
Eli, Eli, lama sabachthani?	Eloi, Eloi, lama sabachtha-	
that is to say,	which is, being interpreted,	
My God, my God, *why*	My God, my God, why	
hast thou forsaken me?	hast thou forsaken me?	
47 Some of them that	35 And some of them that	
stood there, when they	stood by, when they	
heard *that*, said,	heard it, said, Behold,	
This man calleth for Elias.	he called Elias.	
48 And straightway	36 And	
one of them ran, and	one ran and	
took a spunge, and *filled* it	filled a spunge full	
with vinegar, and put it	of vinegar, and put it	
on a reed, and gave	on a reed, and gave	
him to drink.	him to drink,	
49 The rest said,	saying,	
Let be, let us see	Let alone; let us see	
whether Elias will come	whether Elias will come	
to save him.	to take him down.	
50 Jesus, when he had	37 And Jesus	
cried again with a loud	cried with a loud	
voice, yielded up the ghost.	voice, and gave up the ghost.	
51 And, behold, the vail	38 And the vail	
of the temple was rent	of the temple was rent	

Matthew XXVII. 51.	Mark XV. 38.	Luke XXIII. 50.
τοῦ ναοῦ ἐσχίσθη ἀπὸ ἄνωθεν ἕως κάτω εἰς δύο.	τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω.	
52-53 peculiar to Matt.		
54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν	39 Ἰδὼν δὲ ὁ κεντυρίων	
Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς Θεοῦ υἱὸς ην οὗτος.	ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως (κράξας) ἐξέπνευσεν, εἶπεν Ἀληθῶς οὗτος ὁ ἄνθρωπος Υἱὸς ἦν Θεοῦ.	
55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ·	40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, See v. 41.	
56 Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.	ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη,	
	41 Αἳ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.	

SECTION LXXXII.

The Entombment.

57 Ὀψίας δὲ γενομένης	42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὅ ἐστιν προσάββατον,	See v. 54.
		50 Καὶ ἰδοὺ ἀνὴρ
ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσήφ,	43 Ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής,	ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος,

Matthew XXVII. 51.	Mark XV. 38.	Luke XXIII. 50.
in twain from the top to the bottom.	in twain from the top to the bottom.	
52-53 peculiar to Matt.		
54 Now, when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.	39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.	
55 And many women were there *beholding* afar off, which followed Jesus from Galilee, ministering unto him:	40 There were also women looking on afar off: (See v. 41.)	
56 Among *which* was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.	among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome,	
	41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.	

SECTION LXXXII.

The Entombment.

57 When the even was come,	42 And now, when the even was come, because it was the preparation, that is, the day before the Sabbath,	See v. 54.
there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:	43 Joseph of Arimathea, an honourable counsellor,	50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

Matthew XXVII. 57.	Mark XV. 43.	Luke XXIII. 51.
		51 Οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων,
ὃς καὶ αὐτὸς	ὃς καὶ αὐτὸς	ὃς
ἐμαθήτευσεν	ἦν προσδεχόμενος	προσεδέχετο
τῷ Ἰησοῦ·	τὴν βασιλείαν τοῦ Θεοῦ,	τὴν βασιλείαν τοῦ Θεοῦ,
58 Οὗτος προσελθὼν τῷ	τολμήσας εἰσῆλθεν πρὸς τὸν	52 Οὗτος προσελθὼν τῷ
Πιλάτῳ ᾐτήσατο	Πιλᾶτον καὶ ᾐτήσατο	Πιλάτῳ ᾐτήσατο
τὸ σῶμα τοῦ Ἰησοῦ.	τὸ σῶμα τοῦ Ἰησοῦ.	τὸ σῶμα τοῦ Ἰησοῦ,
	44 Ὁ δὲ Πιλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν· 45 Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος	
Τότε ὁ Πιλᾶτος ἐκέλευσεν ἀποδοθῆναι.	ἐδωρήσατο τὸ πτῶμα	
59 Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ	τῷ Ἰωσήφ.	
	46 Καὶ ἀγοράσας σινδόνα, καθελὼν αὐτὸν	53 Καὶ καθελὼν
ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ,	ἐνείλησεν τῇ σινδόνι	ἐνετύλιξεν αὐτὸ σινδόνι,
60 Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ,	καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας,	καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος.
καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.	καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.	54 peculiar to Luke.
61 Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία,	47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος	55 Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας,
καθήμεναι ἀπέναντι τοῦ τάφου.	ἐθεώρουν ποῦ τέθειται.	ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.

Matthew XXVII. 58.	Mark XV. 43.	Luke XXIII. 51.
		[51]The same had not consented to the counsel and deed of them: he was of Arimathea, a city of the Jews;
	which also waited for the kingdom of God,	who also himself *waited* for the kingdom of God.
[58] He went to Pilate, and *begged* the body of Jesus.	came, and went in boldly unto Pilate, and craved the body of Jesus.	[52] This man went unto Pilate, and *begged* the body of Jesus.
	[44] And Pilate marvelled if he were already dead: and, calling unto him the centurion, he asked him whether he had been any while dead. [45] And when he knew it of the centurion, he	
Then Pilate commanded the body to be delivered.	gave the body to Joseph.	
[59] And when Joseph had taken the body, he *wrapped* it in a clean linen cloth,	[46] And he bought fine linen, and took him down, and wrapped him in the linen,	[53] And he took it down, and *wrapped* it in linen,
[60] And *laid* it in his own new *tomb*, which he had *hewn* out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.	and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.	and *laid* it in a *sepulchre* that was *hewn* in stone, wherein never man before was laid.
		54 peculiar to Luke.
[61] And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.	[47] And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.	[55] And the women also, which came with him from Galilee, followed after, and *beheld* the sepulchre, and how his body was laid.

SECTION LXXXIII.

The Resurrection.

Matthew XXVIII. 1.	Mark XVI. 1.	Luke.
1 Ὀψὲ δὲ σαββάτων,	1 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.	
τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων,	2 Καὶ λίαν πρωὶ τῆς μιᾶς σαββάτων	
ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.	ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.	
2 peculiar to Matt.	3 Καὶ ἔλεγον πρὸς ἑαυτάς Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; 4 Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. 5 Καὶ ἐλθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς	
3 Ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών.	περιβεβλημένον στολὴν λευκήν,	
4 Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.	καὶ ἐξεθαμβήθησαν.	
5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.	6 Ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρ- ηνὸν τὸν ἐσταυρωμένον·	
6 Οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ καθὼς εἶπεν·	ἠγέρθη, οὐκ ἔστιν ὧδε·	
δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο (ὁ Κύριος).	ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.	
7 Καὶ ταχὺ πορευθεῖσαι	7 Ἀλλὰ ὑπάγετε	

SECTION LXXXIII.

The Resurrection.

Matthew XXVIII. 1.	Mark XVI. 1.	Luke.
[1] In the end of the Sabbath,	[1] And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.	
as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary,	[2] And very early in the morning, the first day of the week, they came	
to see the sepulchre.	unto the sepulchre at the rising of the sun.	
2 peculiar to Matt.	[3] And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? [4] And when they looked, they saw that the stone was rolled away: for it was very great. [5] And, entering into the sepulchre, they saw a young man sitting on the right side,	
[3] His countenance was like lightening, and his raiment white as snow:	clothed in a long white garment;	
[4] And for fear of him the keepers did shake, and became as dead men.	and they were affrighted.	
[5] And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.	[6] And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified:	
[6] He is not here: for he is risen, as he said.	he is risen; he is not here:	
Come, see the place where the Lord lay:	behold the place where they laid him.	
[7] And go quickly,	[7] But go your way,	

Matthew XXVIII. 7.

εἴπατε τοῖς μαθηταῖς αὐτοῦ

ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν,
καὶ ἰδοὺ προάγει ὑμᾶς
εἰς τὴν Γαλιλαίαν,
ἐκεῖ αὐτὸν ὄψεσθε.
Ἰδοὺ εἶπον ὑμῖν.
8 Καὶ ἀπελθοῦσαι ταχὺ
ἀπὸ τοῦ μνημείου
μετὰ φόβου
καὶ χαρᾶς μεγάλης.

Mark XVI. 7.

εἴπατε τοῖς μαθηταῖς αὐτοῦ
καὶ τῷ Πέτρῳ

ὅτι προάγει ὑμᾶς
εἰς τὴν Γαλιλαίαν·
ἐκεῖ αὐτὸν ὄψεσθε,
καθὼς εἶπεν ὑμῖν.
8 Καὶ ἐξελθοῦσαι ἔφυγον
ἀπὸ τοῦ μνημείου·
εἶχεν δὲ αὐτὰς τρόμος
καὶ ἔκστασις,
καὶ οὐδενὶ οὐδὲν εἶπον·
ἐφοβοῦντο γάρ.
9 (Ἀναστὰς δὲ πρωῒ
πρώτῃ σαββάτου
ἐφάνη πρῶτον
Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ'
ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.
10 Ἐκείνη πορευθεῖσα
ἀπήγγειλεν τοῖς μετ' αὐτοῦ
γενομένοις, πενθοῦσιν καὶ
κλαίουσιν.
11 Κἀκεῖνοι ἀκούσαντες
ὅτι ζῇ καὶ ἐθεάθη
ὑπ' αὐτῆς ἠπίστησαν.
12 Μετὰ δὲ ταῦτα δυσὶν
ἐξ αὐτῶν περιπατοῦσιν ἐφα-
νερώθη ἐν ἑτέρᾳ μορφῇ,
πορευομένοις εἰς ἀγρόν.
13 Κἀκεῖνοι ἀπελθόντες
ἀπήγγειλαν τοῖς λοιποῖς·
οὐδὲ ἐκείνοις ἐπίστευσαν.
14 Ὕστερον ἀνακειμένοις
αὐτοῖς τοῖς ἕνδεκα
ἐφανερώθη, καὶ ὠνείδισεν
τὴν ἀπιστίαν αὐτῶν καὶ
σκληροκαρδίαν, ὅτι τοῖς
θεασαμένοις αὐτὸν
ἐγηγερμένον οὐκ ἐπίστευ-
σαν.
15 Καὶ εἶπεν αὐτοῖς
Πορευθέντες εἰς τὸν κόσμον
ἅπαντα κηρύξατε τὸ
εὐαγγέλιον πάσῃ τῇ κτίσει.

Luke.

MATTHEW XXVIII. 7.	MARK XVI. 7.	LUKE.
and tell his disciples	tell his disciples	
	and Peter	
that he is risen from the dead; and, behold, he goeth	that he goeth	
before you into Galilee;	before you into Galilee:	
there shall ye see him:	there shall ye see him,	
lo, I have told you.	as he said unto you.	
8 And they departed	8 And they went out	
quickly	quickly, and fled	
from the sepulchre	from the sepulchre; for	
with fear and	they trembled and were	
great joy.	amazed: neither said they any thing to any man; for they were afraid.	
	9 Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.	
	10 And she went and told them that had been with him, as they mourned and wept.	
	11 And they, when they had heard that he was alive, and had been seen of her, believed not.	
	12 After that he appeared in another form unto two of them, as they walked, and went into the country.	
	13 And they went and told it unto the residue; neither believed they them.	
	14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.	
	15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.	

Matthew.	Mark XVI. 16.	Luke.
	[16] Ὁ πιστεύσας καὶ βαπ- τισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. [17] Σημεῖα δὲ τοῖς πιστεύ- σασιν ταῦτα παρακολου- θήσει ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλ- οῦσιν, γλώσσαις λαλήσουσιν καιναῖς [18] Ὄφεις ἀροῦσιν· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἕξουσιν. [19] Ὁ μὲν οὖν Κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· [20] Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦν- τος διὰ τῶν ἐπακολου- θούντων σημείων.)	

Matthew.	Mark XVI. 16.	Luke.
	[16] He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. [17] And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; [18] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. [19] So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. [20] And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.	

PARALLEL PASSAGES IN

SECTION I.

John Rebukes the Pharisees and Sadducees.

Matthew III.

7 Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 Ποιήσατε οὖν καρπὸν ἄξιον τῆς
μετανοίας,
9 Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς
Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω
γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
τῷ Ἀβραάμ.
10 Ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν
τῶν δένδρων κεῖται· πᾶν οὖν δένδρον
μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται
καὶ εἰς πῦρ βάλλεται.

Luke III.

7 Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 Ποιήσατε οὖν καρποὺς ἀξίους τῆς
μετανοίας,
καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς
Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω
γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
τῷ Ἀβραάμ.
9 Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν
τῶν δένδρων κεῖται· πᾶν οὖν δένδρον
μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται
καὶ εἰς πῦρ βάλλεται.

SECTION II.

John's Description of our Lord.

11 Αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ
καὶ πυρί·
12 Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ
διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ
συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν
ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει
πυρὶ ἀσβέστῳ.

16 Αὐτὸς ὑμᾶς βαπτίσει ἐν πνούματι ἁγίῳ
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17 Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ
διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ
συνάξει τὸν σῖτον εἰς τὴν
ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει
πυρὶ ἀσβέστῳ.

MATTHEW AND LUKE.

SECTION I.

John Rebukes the Pharisees and Sadducees.

Matthew III.

7 O generation of vipers, who hath warned
you to flee from the wrath to come?
8 Bring forth therefore *fruits* meet for
repentance:
9 And think not to say within
yourselves, We have Abraham to our
father: for I say unto you, That God is
able of these stones to raise up children
unto Abraham.
10 And now also the axe is laid unto the
root of the trees: therefore every tree
which bringeth not forth good fruit is
hewn down, and cast into the fire.

Luke III.

7 O generation of vipers, who hath warned
you to flee from the wrath to come?
8 Bring forth therefore fruits worthy of
repentance;
and begin not to say within
yourselves, We have Abraham to our
father: for I say unto you, That God is
able of these stones to raise up children
unto Abraham.
9 And now also the axe is laid unto the
root of the trees: every tree therefore
which bringeth not forth good fruit is
hewn down, and cast into the fire.

SECTION II.

John's Description of our Lord.

11 He shall baptize you
with the Holy Ghost, and with fire:
12 Whose fan is in his hand, and
he will throughly purge his floor,
and gather his wheat into the garner;
but he will burn *up* the chaff
with unquenchable fire.

16 He shall baptize you
with the Holy Ghost, and with fire:
17 Whose fan is in his hand, and
he will throughly purge his floor,
and will gather the wheat into his garner;
but the chaff he will burn
with fire unquenchable.

SECTION III.

The Temptation in the Wilderness.

Matthew IV. 1.	Luke IV. 1.
IV. 1 Τότε Ἰησοῦς	IV. 1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου
ἀνήχθη	ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο
εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος,	ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ
	2 Ἡμέρας τεσσεράκοντα
πειρασθῆναι ὑπὸ τοῦ διαβόλου.	πειραζόμενος ὑπὸ τοῦ διαβόλου.
2 Καὶ νηστεύσας	Καὶ οὐκ ἔφαγεν οὐδὲν
ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσερ-	ἐν ταῖς ἡμέραις ἐκείναις,
άκοντα,	καὶ συντελεσθεισῶν αὐτῶν
ὕστερον ἐπείνασεν.	(ὕστερον) ἐπείνασεν.
3 Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ	3 Εἶπεν δὲ αὐτῷ ὁ διάβολος
Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ	Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ
ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.	τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.
4 Ὁ δὲ ἀποκριθεὶς εἶπεν	4 Καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς
Γέγραπται Οὐκ ἐπ' ἄρτῳ μόνῳ	Γέγραπται ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ
ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι	ζήσεται ὁ ἄνθρωπος (ἀλλ' ἐπὶ παντὶ ῥήματι
ἐκπορευομένῳ διὰ στόματος Θεοῦ.	Θεοῦ).
5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος	See v. 9.
εἰς τὴν ἁγίαν πόλιν καὶ ἵστησιν αὐτὸν ἐπὶ	
τὸ πτερύγιον τοῦ ἱεροῦ,	
6 Καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ Θεοῦ,	See v. 10.
βάλε σεαυτὸν κάτω· γέγραπται γὰρ	
ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ	
σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μή ποτε	See v. 11.
προσκόψῃς πρὸς λίθον τὸν πόδα σου.	
7 Ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται	See v. 12.
Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.	
8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος	5 Καὶ ἀναγαγὼν αὐτὸν (ὁ διάβολος
εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ	εἰς ὄρος ὑψηλὸν) ἔδειξεν αὐτῷ
πάσας τὰς βασιλείας τοῦ κόσμου	πάσας τὰς βασιλείας τῆς οἰκουμένης
	ἐν στιγμῇ χρόνου.
καὶ τὴν δόξαν αὐτῶν,	
9 Καὶ λέγει αὐτῷ	6 Καὶ εἶπεν αὐτῷ ὁ διάβολος
Ταῦτά σοι πάντα δώσω,	Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν
See v. 8.	καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται
	καὶ ᾧ ἂν θέλω δίδωμι αὐτήν·
ἐὰν πεσὼν προσκυνήσῃς μοι.	7 Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ,
	ἔσται σοῦ πᾶσα.
10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς	8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς
Ὕπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γάρ	(Ὕπαγε ὀπίσω μου Σατανᾶ) Γέγραπται
Κύριον τὸν Θεόν σου προσκυνήσεις	Προσκυνήσεις Κύριον τὸν Θεόν σου

SECTION III.

The Temptation in the Wilderness.

Matthew IV. 1.	Luke IV. 1.
IV. 1 Then was Jesus	IV. 1 And Jesus, being full of the Holy
led up	Ghost, returned from Jordan, and was led
of the Spirit into the wilderness,	by the Spirit into the wilderness,
	2 Being forty days
to be tempted of the devil.	tempted of the devil.
2 And when he had fasted	And in those days he did eat nothing:
forty days and forty nights,	
	and when they were ended,
he *was* afterward *an* hungered.	he afterwards hungered.
3 And, when the tempter came to him,	3 And the devil
he said, If thou be the Son of God,	said unto him, If thou be the Son of God,
command that these stones be made bread.	command this stone that it be made bread.
4 But he answered and said,	4 And Jesus answered him, saying,
It is written, Man shall not live	It is written, That man shall not live
by bread alone, but by every word	by bread alone, but by every word
that proceedeth out of the mouth of God.	of God.
5 Then the devil taketh him up into	See v. 9.
the holy city, and setteth him on a	
pinnacle of the temple,	
6 And *saith* unto him, If thou	See v. 10.
be the Son of God, cast thyself down:	
for it is written, He shall give his	
angels charge concerning thee: and in	
their hands they shall bear thee up, lest	See v. 11.
at any time thou dash thy foot	
against a stone.	
7 Jesus said unto him, It is written again,	See v. 12.
Thou shalt not tempt the Lord thy God.	
8 Again, the devil taketh him up into	5 And the devil, taking him up into
an exceeding high mountain, and *sheweth*	an high mountain, shewed unto him
him all the kingdoms of the *world*,	all the kingdoms *of the* world in a
and the glory of them;	moment of time.
9 And saith unto him,	6 And the devil said unto him,
All these things will I give thee,	All this power will I give thee,
(See v. 8.)	and the glory of them: for that is delivered
	unto me; & to whomsoever I will I give it.
if thou wilt fall down and worship *me*.	7 If thou therefore wilt worship me,
	all shall be thine.
10 Then saith Jesus unto him,	8 And Jesus answered and said unto him,
Get thee *hence*, Satan: for it is	Get thee behind me, Satan: for it is
written, Thou shalt worship the Lord	written, Thou shalt worship the Lord

Matthew IV. 10.	Luke IV. 8.
καὶ αὐτῷ μόνῳ λατρεύσεις.	καὶ αὐτῷ μόνῳ λατρεύσεις.
See v. 5.	[9] Ἤγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ
	καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,
See v. 6.	καὶ εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ Θεοῦ,
	βάλε σεαυτὸν ἐντεῦθεν κάτω·
	[10] Γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ
	ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε,
	[11] Καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε μή ποτε
	προσκόψῃς πρὸς λίθον τὸν πόδα σου.
	[12] Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς
See v. 7.	ὅτι εἴρηται Οὐκ ἐκπειράσεις Κύριον
	τὸν Θεόν σου.
[11] Τότε	[13] Καὶ συντελέσας πάντα πειρασμὸν
ἀφίησιν αὐτὸν ὁ διάβολος,	ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ	
διηκόνουν αὐτῷ.	

SECTION IV.

Part of the Sermon on the Mount.

V. [1] Ἰδὼν δὲ τοὺς ὄχλους	VI. [12] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
ἀνέβη εἰς τὸ ὄρος·	ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος.
	13-16 peculiar to Luke.
	[17] Καὶ καταβὰς μετ' αὐτῶν
	ἔστη ἐπὶ τόπου πεδινοῦ,
καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ	
οἱ μαθηταὶ αὐτοῦ.	καὶ ὄχλος μαθητῶν αὐτοῦ.
	18-19 peculiar to Luke.
	[20] Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς
[2] Καὶ ἀνοίξας τὸ στόμα αὐτοῦ	αὐτοῦ
ἐδίδασκεν αὐτοὺς λέγων	εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν
[3] Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,	Μακάριοι οἱ πτωχοί,
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.	ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
4-5 peculiar to Matt.	
[6] Μακάριοι οἱ πεινῶντες	[21] Μακάριοι οἱ πεινῶντες νῦν,
καὶ διψῶντες τὴν δικαιοσύνην,	
ὅτι αὐτοὶ χορτασθήσονται.	ὅτι χορτασθήσεσθε.
7-10 peculiar to Matt.	Μακάριοι οἱ κλαίοντες νῦν ὅτι γελάσετε.
[11] Μακάριοί ἐστε ὅταν	[22] Μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς
	οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ
ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν	ὀνειδίσωσιν καὶ
καὶ εἴπωσιν καθ' ὑμῶν πᾶν πονηρὸν (ῥῆμα	ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν

Matthew IV. 10.

thy God, and him only shalt thou serve.
See v. 5.

See v. 6.

11 Then the devil
leaveth him, and, behold,
angels came and ministered unto him.

Luke IV. 8.

thy God, and him only shalt thou serve.
9 And he brought him to Jerusalem,
and set him on a pinnacle of the temple,
and said unto him, If thou be the Son
of God, cast thyself down from hence:
10 For it is written, He shall give his
angels charge over thee, to keep thee;
11 And in their hands they shall bear
thee up, lest at any time thou dash thy
foot against a stone.
12 And Jesus answering, said unto him,
It is said, Thou shalt not tempt
the Lord thy God.
13 And when the devil had ended
all the temptation, he departed from him
for a season.

SECTION IV.

Part of the Sermon on the Mount.

V. 1 And seeing the multitudes,
he went up into a mountain;

and when he was set,
his disciples came unto him:

2 And he opened his mouth,
and taught them, saying,
3 Blessed are the poor in spirit:
for theirs is the kingdom of heaven.
4-5 peculiar to Matt.
6 Blessed are they which *do* hunger
and thirst after righteousness:
for they *shall be filled*.

7-10 peculiar to Matt.
11 Blessed are ye, when men shall

revile you, and persecute you, and shall

VI. 12 And it came to pass in those days,
that he went out into a mountain.
13-16 peculiar to Luke.
17 And he came down with them,
and stood in the plain,

and the company of his disciples.
18-19 peculiar to Luke.
20 And he lifted up his eyes
on his disciples, and said,
Blessed be ye poor:
for yours is the kingdom of God.

21 Blessed are ye that hunger now:

for ye shall be filled.
Blessed are ye that weep now: for
ye shall laugh.
22 Blessed are ye, when men shall
hate you, and when they shall
separate you from their company,
and shall reproach you, and

Matthew V. 11.	Luke VI. 22.
καθ' ὑμῶν ψευδόμενοι) *ἕνεκεν ἐμοῦ.* 12 *Χαίρετε* *καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν* *πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ* *ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.* * * *	*ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.* 23 *Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ* *καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν* *πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ* *ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.* * * *
See v. 44.	27 *Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν·* *ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,* *καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,* 28 *Εὐλογεῖτε τοὺς καταρωμένους ὑμῖν,* *προσεύχεσθε περὶ τῶν* *ἐπηρεαζόντων ὑμᾶς.*
39 *Ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν* *δεξιὰν σιαγόνα σου, στρέψον αὐτῷ* *καὶ τὴν ἄλλην·* 40 *Καὶ τῷ θέλοντί σοι κριθῆναι* *καὶ τὸν χιτῶνά σου λαβεῖν,* *ἄφες αὐτῷ καὶ τὸ ἱμάτιον·* 41 peculiar to Matt.	29 *Τῷ τύπτοντί σε ἐπὶ τὴν* *σιαγόνα πάρεχε* *καὶ τὴν ἄλλην,* *καὶ ἀπὸ τοῦ* *αἴροντός σου τὸ ἱμάτιον* *καὶ τὸν χιτῶνα μὴ κωλύσῃς.*
42 *Τῷ αἰτοῦντί σε δός,* *καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι* *μὴ ἀποστραφῇς.* 43 peculiar to Matt.	30 *Παντὶ δὲ τῷ αἰτοῦντί σε δίδου,* *καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ* *μὴ ἀπαίτει.*
44 *Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε* *τοὺς ἐχθροὺς ὑμῶν (εὐλογεῖτε* *τοὺς καταρωμένους ὑμᾶς, καλῶς* *ποιεῖτε τοὺς μισοῦντας ὑμᾶς) καὶ* *προσεύχεσθε ὑπὲρ τῶν (ἐπηρεαζόντων* *ὑμᾶς καὶ) διωκόντων ὑμᾶς·* 45 peculiar to Matt.	See v. 27.
VII. 12 *Πάντα οὖν ὅσα ἂν θέλητε* *ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,* *οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·*	31 *Καὶ καθὼς θέλετε* *ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,* *καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.*
V. 46 *Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶν-* *τας ὑμᾶς, τίνα μισθὸν ἔχετε;* *οὐχὶ καὶ οἱ τελῶναι* *οὕτως ποιοῦσιν;* 47 peculiar to Matt.	32 *Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶν-* *τας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;* *καὶ γὰρ οἱ ἁμαρτωλοὶ* *τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.* 33-35 peculiar to Luke.
48 *Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ* *ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.*	36 *Γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ* *ὑμῶν οἰκτίρμων ἐστίν.*
VII. 1 *Μὴ κρίνετε, ἵνα μὴ κριθῆτε.*	37 *Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε.* Part of 37-38 peculiar to Luke.
2 *Ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,* *καὶ ἐν ᾧ μέτρῳ μετρεῖτε* *μετρηθήσεται ὑμῖν.*	38 *Τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε* *ἀντιμετρηθήσεται ὑμῖν.*

Matthew V. 11.	Luke VI. 22.
say all manner of evil against you falsely	cast out your name as evil,
for my sake.	for the Son of man's sake.
12 Rejoice,	23 Rejoice ye in that day,
and be exceeding glad; for	and leap for joy; for, behold,
great is your reward in *heaven:*	your reward is great in heaven:
for so persecuted they	for in the like manner did their
the prophets which were before you.	fathers unto the prophets.
* * *	* * *
See v. 44.	27 But I say unto you which hear,
	Love your enemies, do good to
	them which hate you,
	28 Bless them that curse you, and pray
	for them which despitefully use you.
39 But whosoever shall smite thee	29 And unto him that smiteth thee
on thy right cheek, turn to him	on the one cheek, offer
the other also.	also the other;
40 And if any man	
will sue thee at the law,	
and take away thy coat,	and him that taketh away thy cloak,
let him have thy cloak also.	forbid not to take thy coat also.
41 peculiar to Matt.	
42 *Give* to him that asketh thee;	30 Give to every man that asketh of thee;
and from him that would borrow of thee	and of him that taketh away thy goods
turn not thou away.	ask them not again.
43 peculiar to Matt.	
44 But I say unto you, Love your enemies,	See v. 27.
bless them that curse you, do good	
to them that hate you, and pray for	
them which despitefully use you,	
and persecute you.	
45 peculiar to Matt.	
VII. 12 Therefore all things whatsoever	31 And as
ye would that men should do to you,	ye would that men should do to you,
do ye even so to them:	do ye also to them likewise.
V. 46 *For if* ye love them which love	32 For if ye love them which love you,
you, what reward have ye?	what thank have ye?
do not even the publicans	for sinners also
the same?	love those that love them.
47 peculiar to Matt.	33-35 peculiar to Luke.
48 *Be ye* therefore perfect, even as your	36 Be ye therefore merciful, as your
Father which is in heaven is perfect.	Father also is merciful.
VII. 1 Judge not, that ye be not judged.	37 Judge not, and ye shall not be judged:
2 For with what judgment ye judge,	(Part of 37-38 peculiar to Luke.)
ye shall be judged:	
and with what measure	38 For with the same measure that
ye mete, it shall be measured	ye mete withal, it shall be measured
to you *again.*	to you again.

Matthew XV. 14.

XV. 14 Ἄφετε αὐτούς·
τυφλοί εἰσιν ὁδηγοὶ τυφλῶν·
τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ,
ἀμφότεροι εἰς βόθυνον πεσοῦνται.
X. 24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν
διδάσκαλον.

VII. 3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ
ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
ἐν τῷ σῷ ὀφθαλμῷ δοκὸν
οὐ κατανοεῖς;
4 Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου
Ἄφες ἐκβάλω τὸ κάρφος
ἀπὸ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ
ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;
5 Ὑποκριτά, ἔκβαλε πρῶτον
ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ
τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος
ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6-15 peculiar to Matt.

See v. 17.

16 Ἀπὸ τῶν
καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
σταφυλὴν ἢ ἀπὸ τριβόλων σῦκα;
17 Οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς
καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον
καρποὺς πονηροὺς ποιεῖ.
18 Οὐ δύναται δένδρον ἀγαθὸν καρποὺς
πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν
καρποὺς καλοὺς ποιεῖν.
XII. 34 Ἐκ γὰρ τοῦ περισσεύματος τῆς
καρδίας τὸ στόμα λαλεῖ.
35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
θησαυροῦ (τῆς καρδίας)
ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς
ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ
ἐκβάλλει πονηρά.

See v. 34.

VII. 24 Πᾶς οὖν ὅστις
ἀκούει μου τοὺς λόγους τούτους

Luke VI. 39.

39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς

Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ
ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;
40 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν
διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς
ὁ διδάσκαλος αὐτοῦ.
41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ
ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ
οὐ κατανοεῖς;
42 Πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου
Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν
τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων;
ὑποκριτά, ἔκβαλε πρῶτον
τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ
τότε διαβλέψεις τὸ κάρφος τὸ
ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.
43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν
καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν
ποιοῦν καρπὸν καλόν.
44 Ἕκαστον γὰρ δένδρον ἐκ τοῦ
ἰδίου καρποῦ γινώσκεται·
οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν
σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.

See v. 43.

See v. 45.

45 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
θησαυροῦ τῆς καρδίας αὐτοῦ
προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
(ἄνθρωπος) ἐκ τοῦ πονηροῦ (θησαυροῦ
τῆς καρδίας αὐτοῦ) προφέρει τὸ πονηρόν·
ἐκ γὰρ περισσεύματος καρδίας
λαλεῖ τὸ στόμα αὐτοῦ.
46 Τί δέ με καλεῖτε Κύριε Κύριε,
καὶ οὐ ποιεῖτε ἃ λέγω;
47 Πᾶς ὁ ἐρχόμενος πρός με καὶ
ἀκούων μου τῶν λόγων

MATTHEW XV. 14.	LUKE VI. 39.
XV. 14 Let them alone:	39 And he spake a parable unto them,
they be blind leaders of the blind.	
And if the blind lead the blind,	Can the blind lead the blind?
both shall fall into the ditch.	shall they not both fall into the ditch?
X. 24 The disciple is not above	40 The disciple is not above
his master.	his master: but every one that is
	perfect shall be as his master.
VII. 3 And why beholdest thou the mote	41 And why beholdest thou the mote
that is in thy brother's eye, but	that is in thy brother's eye, but
considerest not the beam that is	perceivest not the beam that is
in thine own eye?	in thine own eye?
4 Or how wilt thou *say* to thy	42 Either, how canst thou say to thy
brother, Let me pull out	brother, Brother, let me pull out
the mote out of thine eye;	the mote that is in thine eye,
and, behold,	when thou thyself beholdest not
a beam is in thine own eye?	the beam that is in thine own eye?
5 Thou hypocrite, first cast out	Thou hypocrite, cast out first
the beam out of thine own eye;	the beam out of thine own eye,
and then shalt thou see clearly	and then shalt thou see clearly
to *cast* out the mote out of	to pull out the mote that is in
thy brother's eye.	thy brother's eye.
6-15 peculiar to Matt.	43 For a good tree bringeth not forth
See v. 17.	corrupt fruit; neither doth a corrupt tree
	bring forth good fruit.
16 Ye shall know them by their	44 For every tree is known by his own
fruits. Do men gather grapes of thorns,	fruit: for of thorns men do not gather
or figs of thistles?	figs; nor of a bramble bush
	gather they grapes.
17 Even so every good tree bringeth	
forth good fruit; but a corrupt	
tree bringeth forth evil fruit.	
18 A good tree cannot bring forth	See v. 43.
evil fruit, neither can a corrupt tree	
bring forth good fruit.	
XII. 34 Out of the abundance of the	See v. 45.
heart the mouth speaketh.	
35 A good man, out of the good	45 A good man, out of the good
treasure of *the* heart, *bringeth forth*	treasure of his heart, bringeth forth
good things: and an evil man,	that which is good; and an evil man,
out of the evil treasure,	out of the evil treasure of his heart,
bringeth forth evil things.	bringeth forth that which is evil:
See v. 34.	for of the abundance of the heart
	his mouth speaketh.
	46 And why call ye me, Lord, Lord, and
	do not the things which I say?
VII. 24 Therefore, whosoever	47 Whosoever cometh to me, and
heareth these sayings of mine,	heareth my sayings,

Matthew VII. 24.

καὶ ποιεῖ αὐτούς,
ὁμοιώσω αὐτὸν
ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν
τὴν οἰκίαν αὐτοῦ
ἐπὶ τὴν πέτραν.
25 Καὶ κατέβη ἡ βροχὴ
και ἦλθον οἱ ποταμοὶ
καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ,
καὶ οὐκ ἔπεσεν·

τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.
26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
τούτους καὶ μὴ ποιῶν αὐτοὺς
ὁμοιωθήσεται ἀνδρὶ μωρῷ,
ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν
ἐπὶ τὴν ἄμμον.
27 Καὶ κατέβη ἡ βροχὴ
καὶ ἦλθον οἱ ποταμοὶ
καὶ ἔπνευσαν οἱ ἄνεμοι
καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,
καὶ ἔπεσεν, καὶ ἦν
ἡ πτῶσις αὐτῆς μεγάλη.

Luke VI. 47.

καὶ ποιῶν αὐτούς,
ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος.
48 Ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι
οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν
καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν·
πλημμύρας δὲ γενομένης
προσέρρηξεν ὁ ποταμὸς

τῇ οἰκίᾳ ἐκείνῃ,
καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν
διὰ τὸ καλῶς οἰκοδομεῖσθαι αὐτήν
(τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν).
49 Ὁ δὲ ἀκούσας
καὶ μὴ ποιήσας
ὅμοιός ἐστιν ἀνθρώπῳ
οἰκοδομήσαντι οἰκίαν
ἐπὶ τὴν γῆν χωρὶς θεμελίου,

ᾗ προσέρρηξεν ὁ ποταμός,

καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο
τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

SECTION V.

The Cure of the Centurion's Servant.

VIII. 5 Εἰσελθόντι δὲ αὐτῷ εἰς Καφαρναούμ,

προσῆλθεν αὐτῷ ἑκατόνταρχος

παρακαλῶν αὐτὸν 6 Καὶ λέγων

VII. 1 Εἰσῆλθεν εἰς Καφαρναούμ.
2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς
ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ
ἔντιμος.
3 Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
ἀπέστειλεν πρὸς αὐτὸν
πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν
αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον
αὐτοῦ.
4 Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν
παρεκάλουν αὐτὸν σπουδαίως λέγοντες
ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο·
5 Ἀγαπᾷ γὰρ τὸ ἔθνος ὑμῶν καὶ
τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.

MATTHEW VII. 24.

and *doeth* them,
I will liken him unto
a wise *man*, which built
his house
upon a rock;
25 And the rain descended and the floods
came, and the winds blew, and beat upon
that house; and it fell not:
for it was founded upon a rock.
26 And every one that *heareth* these
sayings of mine, and *doeth* them not,
shall be likened unto a foolish *man*,
which
built his house upon the sand;
27 And the rain descended,
and the *floods* came,
and the winds blew,
and beat upon that house; and
it fell: and great was the fall of it.

LUKE VI. 47.

and doeth them,
I will shew you to whom he is like:
48 He is like a man which built
an house, and digged deep, and
laid the foundation on a rock;
and when the flood arose,
the stream beat vehemently upon
that house, and could not shake it:
for it was founded upon a rock.
49 But he that heareth,
and doeth not,
is like a man
that, without a foundation,
built an house upon the earth;

against which the stream

did beat vehemently, and immediately
it fell; and the ruin of that house was great.

SECTION V.

THE CURE OF THE CENTURION'S SERVANT.

VIII. 5 And when
Jesus was entered into Capernaum,

there came unto him a centurion,

6 Beseeching him, and saying,

VII. 1 He entered into Capernaum,
2 And a certain centurion's servant,
who was dear unto him, was sick,
and ready to die.
3 And when he heard of Jesus,
he sent unto him the elders
of the Jews, beseeching him that
he would come and heal his
servant.
4 And when they came to Jesus,
they besought him instantly, saying,
That he was worthy for whom
he should do this:
5 For he loveth our nation, and he hath
built us a synagogue.

Matthew VIII. 6.	Luke VII. 6.
Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. 7 Λέγει αὐτῷ (ὁ Ἰησοῦς) Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.	
8 Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·	6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν πρὸς αὐτὸν φίλους ὁ ἑκατόνταρχος λέγων αὐτῷ Κύριε, μὴ σκύλλου· οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·
	7 Διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ
ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.	ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.
9 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμὶ ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.	8 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.
10 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.	9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.
11-12 peculiar to Matt.	
13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι· καὶ	10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.
ἰάθη ὁ παῖς (αὐτοῦ) ἐν τῇ ὥρᾳ ἐκείνῃ.	

SECTION VI.

John sends Two of his Disciples to Jesus.

XI. 2 Ὁ δὲ Ἰωάννης, &c. Πέμψας διὰ (δύο) τῶν μαθητῶν αὐτοῦ 3 Εἶπεν αὐτῷ Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;	19 Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 20-21 peculiar to Luke.
4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς	22 Καὶ ἀποκριθεὶς (ὁ Ἰησοῦς) εἶπεν αὐτοῖς

Matthew VIII. 6.	Luke VII. 6.
Lord, my servant lieth at home sick	
of the palsy, grievously tormented.	
7 And Jesus saith unto him, I will come	
and heal him.	6 Then Jesus went with them. And when
	he was not now far from the house,
8 The centurion answered	the centurion sent friends to him,
and said, Lord,	saying unto him, Lord, trouble not thyself:
I am not worthy that thou shouldest	for I am not worthy that thou shouldest
come under my roof:	enter under my roof:
	7 Wherefore neither thought I myself
	worthy to come unto thee:
but *speak* the word only, and	but say in a word, and
my servant shall be healed.	my servant shall be healed.
9 For I am a man under authority,	8 For I also am a man set under authority,
having soldiers under me:	having under me soldiers;
and I say to this man, Go, and	and I say unto one, Go, and
he goeth; and to another, Come, and	he goeth; and to another, Come, and
he cometh; and to my servant,	he cometh; and to my servant,
Do this, and he doeth it.	Do this, and he doeth it.
10 When Jesus heard it,	9 When Jesus heard these things,
he marvelled,	he marvelled at him, and
and said	turned him about, and said
to them that followed,	unto the people that followed him,
Verily I say unto you, I have not found	I say unto you, I have not found
so great faith, no, not in Israel.	so great faith, no, not in Israel.
11-12 peculiar to Matt.	
13 And Jesus said unto the centurion,	
Go thy way; and as thou hast believed,	
so be it done unto thee.	
	10 And they that were sent, returning
And his servant was healed	to the house, found the servant whole
in the self-same hour.	that had been sick.

SECTION VI.

John sends Two of his Disciples to Jesus.

XI. 2 Now, when John, &c.	19 And John calling unto him
he sent two of his disciples,	two of his disciples, sent them to Jesus,
3 And said unto him, Art thou he	saying, Art thou he
that should come, or do we look	that should come? or look we
for *another*?	for another?
	20-21 peculiar to Luke.
4 Jesus *answered* and said unto them,	22 Then Jesus, answering, said unto them,

Matthew XI. 4.

Πορευθέντες ἀπαγγείλατε Ἰωάννῃ
ἃ ἀκούετε καὶ βλέπετε·
5 Τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περι-
πατοῦσιν, λεπροὶ καθαρίζονται καὶ
κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται
καὶ πτωχοὶ εὐαγγελίζονται·
6 Καὶ μακάριός ἐστιν ὃς ἐὰν μὴ
σκανδαλισθῇ ἐν ἐμοί.

Luke VII. 22.

Πορευθέντες ἀπαγγείλατε Ἰωάννῃ
ἃ εἴδετε καὶ ἠκούσατε, ὅτι
τυφλοὶ ἀναβλέπουσιν, χωλοὶ περι-
πατοῦσιν, λεπροὶ καθαρίζονται,
κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται,
πτωχοὶ εὐαγγελίζονται·
23 Καὶ μακάριός ἐστιν ὃς ἐὰν μὴ
σκανδαλισθῇ ἐν ἐμοί.

SECTION VII.

Christ's Testimony to John.

7 Τούτων δὲ πορευομένων
ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις
περὶ Ἰωάννου Τί ἐξήλθατε εἰς τὴν
ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
σαλευόμενον;
8 Ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον
ἐν μαλακοῖς (ἱματίοις) ἠμφιεσμένον;
ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες
ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.
9 Ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν;
ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου.
10 Οὗτος γάρ ἐστιν περὶ οὗ γέγραπται
Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν
μου πρὸ προσώπου σου, καὶ κατα-
σκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.
11 Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται
ἐν γεννητοῖς γυναικῶν μείζων
Ἰωάννου τοῦ βαπτιστοῦ·
ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
μείζων ἐστὶν αὐτοῦ.

12-15 peculiar to Matt.

16 Τίνι δὲ ὁμοιώσω
τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίοις

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου
ἤρξατο λέγειν πρὸς τοὺς ὄχλους
περὶ Ἰωάννου Τί ἐξεληλύθατε εἰς τὴν
ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
σαλευόμενον;
25 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον
ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον;
ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ
ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.
26 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην;
ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου.
27 Οὗτός ἐστιν περὶ οὗ γέγραπται
Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν
μου πρὸ προσώπου σου, ὃς κατα-
σκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.
28 Λέγω ὑμῖν,
μείζων ἐν γεννητοῖς γυναικῶν προφήτης
Ἰωάννου (τοῦ βαπτιστοῦ) οὐδείς ἐστιν·
ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ
μείζων αὐτοῦ ἐστίν.

29-30 peculiar to Luke.

31 (Εἶπε δὲ ὁ Κύριος) Τίνι οὖν ὁμοιώσω
τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης,
καὶ τίνι εἰσὶν ὅμοιοι;
32 Ὅμοιοί εἰσιν παιδίοις τοῖς

Matthew XI. 4.

Go and shew John again those things
which ye do hear and see:
5 The blind receive their sight, and
the lame walk; the lepers are cleansed,
and the deaf hear; the dead are raised up,
and the poor have the gospel preached
to them.
6 And blessed is he, whosoever
shall not be offended in me.

Luke VII. 22.

Go your way, and tell John what things
ye have seen and heard;
how that the blind see,
the lame walk, the lepers are cleansed,
the deaf hear, the dead are raised,
to the poor the gospel is preached.

23 And blessed is he, whosoever
shall not be offended in me.

SECTION VII.

Christ's Testimony to John.

7 And as they
departed, Jesus began to *say*
unto the *multitudes* concerning John,
What went ye out into the wilderness
to see? A reed shaken with the wind?
8 But what went ye out for to see?
A man clothed in soft raiment?
Behold, they that
wear soft clothing
are in kings' houses.
9 But what went ye out for to see?
A prophet? yea, I say unto you,
and *more* than a prophet.
10 For this is he of whom it is written,
Behold, I send my messenger
before thy face, which shall prepare
thy way before thee.
11 *Verily* I say unto you, Among
them that are born of women
there hath not risen a greater
than John the Baptist: *notwithstanding*,
he that is least in the kingdom
of heaven is greater than he.
12-15 peculiar to Matt.
16 But whereunto
shall I liken this generation?

It is like unto children

24 And when the messengers of John
were departed, he began to speak
unto the people concerning John,
What went ye out into the wilderness
for to see? A reed shaken with the wind?
25 But what went ye out for to see?
A man clothed in soft raiment?
Behold, they which are
gorgeously apparelled, and live delicately,
are in kings' courts.
26 But what went ye out for to see?
A prophet? Yea, I say unto you,
and much more than a prophet.
27 This is he, of whom it is written,
Behold, I send my messenger
before thy face, which shall prepare
thy way before thee.
28 For I say unto you, Among
those that are born of women
there is not a greater prophet
than John the Baptist; but
he that is least in the kingdom
of God is greater than he.
29-30 peculiar to Luke.
31 And the Lord said, Whereunto then
shall I liken the men of this generation?
and to what are they like?
32 They are like unto children

MATTHEW IX. 16.

καθημένοις ἐν ἀγοραῖς, ἃ προσφωνοῦντα
τοῖς ἑτέροις (αὐτῶν)
17 (Καὶ) λέγουσιν Ηὐλήσαμεν ὑμῖν, καὶ
οὐκ ὠρχήσασθε· ἐθρηνήσαμεν, (ὑμῖν)
καὶ οὐκ ἐκόψασθε.
18 Ἦλθεν γὰρ Ἰωάννης
μήτε ἐσθίων μήτε πίνων,
καὶ λέγουσιν Δαιμόνιον ἔχει.
19 Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου
ἐσθίων καὶ πίνων, καὶ λέγουσιν
Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἁμαρτωλῶν.
Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
τῶν τέκνων αὐτῆς.

LUKE VII. 32.

ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν
ἀλλήλοις
λέγοντες Ηὐλήσαμεν ὑμῖν καὶ
οὐκ ὠρχήσασθε, ἐθρηνήσαμεν ὑμῖν
καὶ οὐκ ἐκλαύσατε.
33 Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς
μήτε ἔσθων ἄρτον μήτε πίνων οἶνον,
καὶ λέγετε Δαιμόνιον ἔχει.
34 Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου
ἔσθων καὶ πίνων, καὶ λέγετε
Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
φίλος τελωνῶν καὶ ἁμαρτωλῶν.
35 Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
πάντων τῶν τέκνων αὐτῆς.

SECTION VIII.

CHRIST'S REPLY TO THE SCRIBE WHO OFFERED TO FOLLOW HIM, AND TO THE DISCIPLE WHO WISHED TO BURY HIS FATHER.

VIII. 19 Καὶ προσελθὼν
εἷς γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε,
ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες
φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς
τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν
κλίνῃ.
21 Ἕτερος δὲ τῶν μαθητῶν
εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι
πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
22 Ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολούθει
μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
ἑαυτῶν νεκρούς.

IX. 57 Καὶ (ἐγένετο) πορευομένων αὐτῶν ἐν
τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν
Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ (Κύριε).
58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες
φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς
τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν
κλίνῃ.
59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολούθει μοι.
Ὁ δὲ εἶπεν Κύριε, ἐπίτρεψόν μοι
ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.
60 Εἶπεν δὲ αὐτῷ (ὁ Ἰησοῦς)
Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
νεκρούς.

MATTHEW XI. 16.

sitting in the markets, and
calling unto their fellows,
17 And saying, We have piped unto you,
and ye have not danced: we have
mourned unto you, and ye have
not lamented.
18 For John *came* neither
eating nor drinking,
and they say, He hath a devil.
19 The Son of man came eating
and drinking, and they say,
Behold a man gluttonous,
and a wine-bibber, a friend
of publicans and sinners:
but Wisdom is justified of
her children.

LUKE VII. 32.

sitting in the market-place, and
calling one to another,
and saying, We have piped unto you,
and ye have not danced; we have
mourned to you, and ye have
not wept.
33 For John the Baptist came neither
eating bread nor drinking wine;
and ye say, He hath a devil.
34 The Son of man is come eating
and drinking; and ye say,
Behold a gluttonous man,
and a wine-bibber, a friend
of publicans and sinners!
35 But Wisdom is justified of
all her children.

SECTION VIII.

CHRIST'S REPLY TO THE SCRIBE WHO OFFERED TO FOLLOW HIM, AND TO THE DISCIPLE WHO WISHED TO BURY HIS FATHER.

VIII. 19 And
a *certain* scribe came, and said *unto him*,
Master, I will follow thee
whithersoever thou goest.
20 And Jesus saith unto him,
The foxes have holes, & the birds of the air
have nests; but the Son of man
hath not where to lay his head.
21 And another of his disciples
said unto him, Lord, suffer me first
to go and bury my father.
22 But Jesus said unto him, Follow me;
and let the dead bury their dead.

IX. 57 And it came to pass, that, as they
went in the way,
a certain man said unto him,
Lord, I will follow thee
whithersoever thou goest.
58 And Jesus said unto him,
Foxes have holes, and birds of the air
have nests; but the Son of man
hath not where to lay his head.
59 And he said unto another, Follow me.
But he said, Lord, suffer me first
to go and bury my father.
60 Jesus said unto him,
Let the dead bury their dead.

SECTION IX.

Woes pronounced against the Cities of Galilee.

Matthew XI. 21.

21 Οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδάν·
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο
αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,
πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
μετενόησαν.
22 Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως
ἢ ὑμῖν.
23 Καὶ σὺ Καφαρναούμ, ἡ ἕως οὐρανοῦ
ὑψώθης, ἕως ᾅδου καταβήσῃ.

Luke X. 13.

13 Οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδά·
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν
αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,
παλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι
μετενόησαν.
14 Πλὴν Τύρῳ καὶ Σιδῶνι
ἀνεκτότερον ἔσται ἐν τῇ κρίσει
ἢ ὑμῖν.
15 Καὶ σὺ Καφαρναούμ, μὴ ἕως τοῦ οὐρανοῦ
ὑψωθήσῃ; ἕως τοῦ ᾅδου καταβιβασθήσῃ.

SECTION X.

Christ Thanks his Heavenly Father for revealing himself to the Simple.

25 Ἐν ἐκείνῳ τῷ καιρῷ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
Ἐξομολογοῦμαί σοι πάτερ,
κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ
συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
26 Ναὶ ὁ Πατήρ, ὅτι οὕτως
ἐγένετο εὐδοκία ἔμπροσθέν σου.

27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου,
καὶ οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν
εἰ μὴ ὁ Πατήρ, οὐδὲ τὸν πατέρα
τις ἐπιγινώσκει εἰ μὴ ὁ Υἱὸς
καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο
τῷ πνεύματι (ὁ Ἰησοῦς) καὶ εἶπεν
Ἐξομολογοῦμαί σοι πάτερ,
Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ
συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
Ναὶ ὁ πατήρ, ὅτι οὕτως
εὐδοκία ἐγένετο ἔμπροσθέν σου.
22 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν
Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου,
καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ Υἱὸς,
εἰ μὴ ὁ Πατὴρ, καὶ τίς ἐστιν ὁ Πατὴρ
εἰ μὴ ὁ Υἱὸς
καὶ ᾧ ἂν βούληται ὁ Υἱὸς ἀποκαλύψαι.

SECTION IX.

Woes pronounced against the Cities of Galilee.

Matthew XI. 21.

21 Woe unto thee, Chorazin! woe unto
thee, Bethsaida! for if the mighty works
which *were* done in you
had been done in Tyre and Sidon,
they would have repented *long* ago
in sackcloth and ashes.
22 But I say unto you, It shall be
more tolerable for Tyre and Sidon
at the day of judgment than for you.
23 And thou, Capernaum, which art exalted
unto heaven, shalt be *brought* down to hell.

Luke X. 13.

13 Woe unto thee, Chorazin! woe unto
thee, Bethsaida! for if the mighty works
had been done in Tyre and Sidon
which have been done in you,
they had a great while ago repented,
sitting in sackcloth and ashes.
14 But it shall be
more tolerable for Tyre and Sidon
at the judgment, than for you.
15 And thou, Capernaum, which art exalted
to heaven, shall be thrust down to hell.

SECTION X.

Christ Thanks his Heavenly Father for revealing himself to the Simple.

25 At that time Jesus answered
and said, I thank thee, O Father,
Lord of heaven and earth,
because thou hast hid these things
from the wise and prudent,
and hast revealed them unto babes.
26 Even so, Father; for so it seemed
good in thy sight.
27 All things are delivered *unto* me
of my Father: and no man knoweth
the Son, but the Father;
neither knoweth any man the Father,
save the Son, and he to *whomsoever*
the Son will reveal him.

21 In that hour Jesus rejoiced in spirit,
and said, I thank thee, O Father,
Lord of heaven and earth,
that thou hast hid these things
from the wise and prudent,
and hast revealed them unto babes:
even so, Father; for so it seemed
good in thy sight.
22 All things are delivered to me
of my Father: and no man knoweth
who the Son is, but the Father;
and who the Father is,
but the Son, and he to whom
the Son will reveal him.

SECTION XI.

The Lord's Prayer.

Matthew VI. 9.

19 Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
ἁγιασθήτω τὸ ὄνομά σου·
10 Ἐλθέτω ἡ βασιλεία σου· γενηθήτω
τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ
ἐπὶ γῆς·
11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δὸς ἡμῖν σήμερον·
12 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα
ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν
τοῖς ὀφειλέταις ἡμῶν·
13 Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Luke XI. 2.

2 Πάτερ (ἡμῶν ὁ ἐν τοῖς οὐρανοῖς)
ἁγιασθήτω τὸ ὄνομά σου·
Ἐλθέτω ἡ βασιλεία σου· (γενηθήτω
τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ
ἐπὶ γῆς.)
3 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δίδου ἡμῖν τὸ καθ' ἡμέραν·
4 Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας
ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν
παντὶ ὀφείλοντι ἡμῖν·
Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν
(ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ).

SECTION XII.

Part of the Sermon on the Mount.

VII. 7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
ζητεῖτε, καὶ εὑρήσετε·
κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
8 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ
κρούοντι ἀνοιγήσεται.
9 Ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν
αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον,
μὴ λίθον ἐπιδώσει αὐτῷ;
10 Ἢ καὶ ἰχθὺν αἰτήσει, μὴ
ὄφιν ἐπιδώσει αὐτῷ;

11 Εἰ οὖν ὑμεῖς πονηροὶ ὄντες
οἴδατε δόματα ἀγαθὰ διδόναι
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον
ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς
αἰτοῦσιν αὐτόν.

9 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
ζητεῖτε, καὶ εὑρήσετε·
κρούετε, καὶ ἀνοιχθήσεται ὑμῖν.
10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ
κρούοντι ἀνοιχθήσεται.
11 Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα
αἰτήσει ὁ υἱὸς ἄρτον,
μὴ λίθον ἐπιδώσει αὐτῷ;
ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος
ὄφιν αὐτῷ ἐπιδώσει;
12 peculiar to Luke.
13 Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες
οἴδατε δόματα ἀγαθὰ διδόναι
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον
ὁ πατὴρ ὁ ἐξ οὐρανοῦ
δώσει πνεῦμα ἅγιον τοῖς
αἰτοῦσιν αὐτόν;

SECTION XI.

The Lord's Prayer.

Matthew VI. 9.

9 Our Father which art in heaven,
Hallowed be thy name.
10 Thy kingdom come.
Thy will be done
in earth, *as it is* in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts,
as we forgive
our debtors.
13 And lead us not into temptation;
but deliver us from evil.

Luke XI. 2.

2 Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done,
as in heaven, so in earth.
3 Give us day by day our daily bread.
4 And forgive us our sins:
for we also forgive
every one that is indebted to us.
And lead us not into temptation;
but deliver us from evil.

SECTION XII.

Part of the Sermon on the Mount.

VII. 7 Ask, and it shall be given you;
seek, and ye shall find;
knock, and it shall be opened unto you:
8 For every one that asketh, receiveth;
and he that seeketh, findeth; and to him
that knocketh, it shall be opened.
9 Or what man is there of you, whom,
if his son ask bread,
will he give him a stone?
10 Or if he ask a fish, will he
give him a serpent?
11 If ye then, *being* evil, know how
to give good gifts unto your children,
how much more shall your
Father which is in heaven give
good things to them that ask him?

9 Ask, and it shall be given you;
seek, and ye shall find;
knock, and it shall be opened unto you.
10 For every one that asketh, receiveth;
and he that seeketh, findeth; and to him
that knocketh, it shall be opened.
11 If a son shall ask bread
of any of you that is a father,
will he give him a stone?
or if he ask a fish, will he
for a fish give him a serpent?
12 peculiar to Luke.
13 If ye then, being evil, know how
to give good gifts unto your children;
how much more shall your
heavenly Father give
the Holy Spirit to them that ask him?

SECTION XIII.

Christ accused of casting out a Devil by the power of Beelzebub.

Matthew XII. 22.	Luke XI. 14.
22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν (τυφλὸν καὶ) κωφὸν λαλεῖν καὶ βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ;	14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι·
24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.	15 Τινὲς δὲ ἐξ αὐτῶν εἶπον Ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. 16 peculiar to Luke.
25 Εἰδὼς δὲ (ὁ Ἰησοῦς) τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. 26 Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;	17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 Εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.
27 Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. 28 Εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.	19 Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. 20 Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

SECTION XIII.

Christ accused of casting out a Devil by the power of Beelzebub.

Matthew XII. 22.

22 Then was brought unto him
one possessed with a devil,
blind and dumb; and he healed him,
insomuch that
the blind and dumb both spake and saw.
23 And all the people were amazed,
and said, Is not this the son of David?
24 But when the Pharisees heard it,
they said, This fellow doth not cast out
devils, but by Beelzebub, the *prince*
of the devils.

25 And Jesus knew their *thoughts*,
and said unto them, Every kingdom
divided against itself is brought
to desolation; and every city or
house divided against itself
shall not stand:
26 And if Satan cast out Satan,
he is divided against himself;
how shall then his kingdom stand?

27 And if I by Beelzebub cast out
devils, by whom do your *children*
cast them out? therefore they shall
be your judges.
28 But if I
cast out devils by the Spirit of God,
then the kingdom of God
is come *unto* you.

Luke XI. 14.

14 And he was casting out
a devil,
and it was dumb.
And it came to pass, when
the devil was gone out, the dumb spake;
and the people wondered.

15 But some of them
said, He casteth out
devils through Beelzebub the chief
of the devils.
16 peculiar to Luke.
17 But he, knowing their thoughts,
said unto them, Every kingdom
divided against itself is brought
to desolation; and
a house divided against a house
falleth.
18 If Satan also
be divided against himself,
how shall his kingdom stand?
because ye say that I cast out devils
through Beelzebub.
19 And if I by Beelzebub cast out
devils, by whom do your sons
cast them out? therefore shall they
be your judges.
20 But if I with the finger of God
cast out devils,
no doubt the kingdom of God
is come upon you.

SECTION XIV.

The Unclean Spirits.

Matthew XII. 43.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.
44 Τότε λέγει
Εἰς τὸν οἶκόν μου ἐπιστρέψω
ὅθεν ἐξῆλθον.
Καὶ ἐλθὸν εὑρίσκει σχολάζοντα,
σεσαρωμένον καὶ κεκοσμημένον.
45 Τότε πορεύεται καὶ παραλαμβάνει
μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα
πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα
τοῦ ἀνθρώπου ἐκείνου χείρονα
τῶν πρώτων.

Luke XI. 24.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον
λέγει
Ὑποστρέψω εἰς τὸν οἶκόν μου
ὅθεν ἐξῆλθον·
25 Καὶ ἐλθὸν εὑρίσκει
σεσαρωμένον καὶ κεκοσμημένον.
26 Τότε πορεύεται καὶ παραλαμβάνει
ἕτερα πνεύματα
πονηρότερα ἑαυτοῦ ἑπτά, καὶ ἐλθόντα
κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα
τοῦ ἀνθρώπου ἐκείνου χείρονα
τῶν πρώτων.

SECTION XV.

The Scribes and Pharisees seek a Sign.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς
τῶν γραμματέων καὶ Φαρισαίων λέγοντες
Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
ἰδεῖν.
39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον
ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ
εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.
40 Ὥσπερ γὰρ ἦν Ἰωνᾶς
ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας
καὶ τρεῖς νύκτας,
οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου
ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας
καὶ τρεῖς νύκτας.
41 Ἄνδρες Νινευῖται ἀναστήσονται ἐν
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν

29 Ἤρξατο λέγειν Ἡ γενεὰ αὕτη
γενεὰ πονηρά ἐστιν· σημεῖον
ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ
εἰ μὴ τὸ σημεῖον Ἰωνᾶ (τοῦ προφήτου).
30 Καθὼς γὰρ ἐγένετο Ἰωνᾶς
τοῖς Νινευίταις σημεῖον,
οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου
τῇ γενεᾷ ταύτῃ.

See v. 32.

SECTION XIV.

The Unclean Spirits.

Matthew XII. 43.

43 When the unclean spirit is gone out
of a man, he walketh through
dry places, seeking rest, and
findeth none.
44 Then he saith, I will return
into my house from whence I came
out; and when *he is come*, he findeth it
empty, swept, and garnished.
45 Then goeth he, and taketh
with himself seven other spirits
more wicked than himself,
and they enter in and dwell there:
and the last state of that man
is worse than the first.

Luke XI. 24.

24 When the unclean spirit is gone out
of a man, he walketh through
dry places, seeking rest; and
finding none,
he saith, I will return
unto my house whence I came
out. 25 And when he cometh, he findeth it
swept and garnished.
26 Then goeth he, and taketh
to him seven other spirits
more wicked than himself;
and they enter in, and dwell there:
and the last state of that man
is worse than the first.

SECTION XV.

The Scribes and Pharisees seek a Sign.

38 Then certain of the scribes and
of the Pharisees answered, saying,
Master, we would see a sign
from thee.
39 But he answered and said unto them,
An evil and adulterous generation
seeketh after a sign; and there shall
no sign be given to it, but
the sign of *the prophet Jonas:*
40 For as Jonas was
three days and three nights in
the whale's belly,
so shall the Son of man be
three days and three nights in the
heart of the earth.
41 The men of Nineve shall rise
in judgment with this generation,
and shall condemn it: because
they repented at the preaching

29 He began to say,
This is an evil generation:
they seek a sign; and there shall
no sign be given it, but
the sign of Jonas the prophet.
30 For as Jonas was
a sign unto the Ninevites,
so shall also the Son of man be
to this generation.

See v. 32.

Matthew XII. 41.

εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
πλεῖον Ἰωνᾶ ὧδε.
42 Βασίλισσα νότου ἐγερθήσεται ἐν
τῇ κρίσει μετὰ τῆς γενεᾶς
ταύτης καὶ κατακρινεῖ αὐτήν·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος,
καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.
See v. 41.

Luke XI. 31.

31 Βασίλισσα νότου ἐγερθήσεται ἐν
τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς
ταύτης καὶ κατακρινεῖ αὐτούς·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος,
καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.
32 Ἄνδρες Νινευῖται ἀναστήσονται ἐν
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν
εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
πλεῖον Ἰωνᾶ ὧδε.

SECTION XVI.

Part of the Sermon on the Mount.

V. 15 Οὐδὲ καίουσιν λύχνον καὶ
τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον
ἀλλ' ἐπὶ τὴν λυχνίαν,
καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.
* * *

VI. 22 Ὁ λύχνος τοῦ σώματός ἐστιν
ὁ ὀφθαλμός. Ἐὰν οὖν ὁ ὀφθαλμός σου
ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου
φωτεινὸν ἔσται·
23 Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ,
ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.
Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος
ἐστίν, τὸ σκότος πόσον.

33 Οὐδεὶς δὲ λύχνον ἅψας εἰς κρυπτὴν
τίθησιν οὐδὲ ὑπὸ τὸν μόδιον
ἀλλ' ἐπὶ τὴν λυχνίαν,
ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

34 Ὁ λύχνος τοῦ σώματός ἐστιν
ὁ ὀφθαλμός σου. Ὅταν ὀφθαλμός σου
ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου
φωτεινόν ἐστιν·
ἐπὰν δὲ πονηρὸς ᾖ,
καὶ τὸ σῶμά σου σκοτεινόν.
35 Σκόπει ουν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος
ἐστίν.

MATTHEW XII. 41.

of Jonas; and, behold, a greater
than Jonas is here.
42 The queen of the south shall rise
up in the judgment with
this generation, and shall condemn it:
for she came from the *uttermost*
parts of the earth to hear the
wisdom of Solomon; and, behold,
a greater than Solomon is here.

See v. 41.

LUKE XI. 31.

31 The queen of the south shall rise
up in the judgment with the men of
this generation, and condemn them:
for she came from the utmost
parts of the earth to hear the
wisdom of Solomon; and, behold,
a greater than Solomon is here.
32 The men of Nineveh shall rise up
in the judgment with this generation,
and shall condemn it: for they
repented at the preaching of Jonas;
and, behold, a greater than Jonas is here.

SECTION XVI.

PART OF THE SERMON ON THE MOUNT.

V. 15 Neither do men light
a candle, and put it
under a bushel, but on a
candlestick;
and it giveth light
unto all that are in the house.

* * *

VI. 22 The light of the body is the eye:
if therefore thine eye *be* single,
thy whole body *shall be* full of light.
23 But if thine eye be evil, thy whole
body *shall be* full of darkness.
If therefore the light
that is in thee be darkness,
how great is that darkness!

33 No man, when he hath lighted
a candle, putteth it in a secret place,
neither under a bushel, but on a
candlestick, that they which come in
may see the light.

34 The light of the body is the eye:
therefore when thine eye is single,
thy whole body also is full of light;
but when thine eye is evil, thy
body also is full of darkness.
Take heed therefore that the light
which is in thee be not darkness.

SECTION XVII.

Sayings of our Lord on different occasions.

Matthew XXIII. 25.	Luke XI. 39.
25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας.	39 Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.
* * *	* * *
23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν. Ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφεῖναι.	42 Ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι.
2 Οἱ Φαρισαῖοι, &c. 6 Φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς 7 Καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς	43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.
27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις.	44 Οὐαὶ ὑμῖν (γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί) ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα.
* * *	* * *
4 Δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.	46 Ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.
* * *	* * *
29 Οὐαὶ ὑμῖν, γραμματεῖς, &c. ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,	47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν,
30 Καὶ λέγετε Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ (αὐτῶν) ἐν τῷ αἵματι τῶν προφητῶν.	 οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
31 Ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας. 32-33 peculiar to Matt.	48 Ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε (αὐτῶν τὰ μνημεῖα).

SECTION XVII.

Sayings of our Lord on different occasions.

Matthew XXIII. 25.	Luke XI. 39.
25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of *extortion* and excess.	39 Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.
* * *	* * *
23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.	42 But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.
2 The Pharisees, &c. 6 And love the uppermost rooms at feasts, and the *chief* seats in the synagogues, 7 And greetings in the markets.	43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.
* * *	
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres.	44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not.
* * *	* * *
4 For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.	46 For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
* * *	
29 Woe unto you, scribes, &c. because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32-33 peculiar to Matt.	47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Matthew XXIII. 34.

34 Διὰ τοῦτο ἰδοὺ
ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας
καὶ σοφοὺς καὶ γραμματεῖς· (καὶ)
ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε,
καὶ ἐξ αὐτῶν μαστιγώσετε
ἐν ταῖς συναγωγαῖς ὑμῶν
καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
35 Ὅπως ἔλθῃ ἐφ' ὑμᾶς
πᾶν αἷμα δίκαιον
ἐκχυννόμενον ἐπὶ τῆς γῆς

ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως
τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου,
ὃν ἐφονεύσατε μεταξὺ
τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.
36 Ἀμὴν λέγω ὑμῖν, ἥξει πάντα ταῦτα
ἐπὶ τὴν γενεὰν ταύτην.

Luke XI. 49.

49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν
(Ἐγὼ) Ἀποστελῶ εἰς αὐτοὺς προφήτας
καὶ ἀποστόλους, καὶ
ἐξ αὐτῶν ἀποκτενοῦσιν

καὶ ἐκδιώξουσιν,
50 Ἵνα ἐκζητηθῇ
τὸ αἷμα πάντων τῶν προφητῶν τὸ
ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου
ἀπὸ τῆς γενεᾶς ταύτης,
51 Ἀπὸ αἵματος Ἄβελ ἕως
αἵματος Ζαχαρίου
τοῦ ἀπολομένου μεταξὺ
τοῦ θυσιαστηρίου καὶ τοῦ οἴκου·
Ναὶ λέγω ὑμῖν, ἐκζητηθήσεται
ἀπὸ τῆς γενεᾶς ταύτης.

SECTION XVIII.

The Leaven of the Scribes and Pharisees.

XVI. 6 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς
ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.
X. 26 Οὐδὲν γάρ ἐστιν κεκαλυμμένον
ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν
ὃ οὐ γνωσθήσεται.
27 Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ,
εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ
οὖς ἀκούετε,
κηρύξατε ἐπὶ τῶν δωμάτων.
28 Καὶ
μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων
τὸ σῶμα,
τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι·

φοβήθητε δὲ μᾶλλον τὸν
δυνάμενον
καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

29 Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται;

XII. 1 Ἤρξατο λέγειν πρὸς τοὺς μαθητὰς
αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς
ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.
2 Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν
ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν
ὃ οὐ γνωσθήσεται.
3 Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε,
ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ
οὖς ἐλαλήσατε ἐν τοῖς ταμείοις,
κηρυχθήσεται ἐπὶ τῶν δωμάτων.
4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου,
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεννόντων
τὸ σῶμα καὶ μετὰ ταῦτα
μὴ ἐχόντων περισσότερόν τι ποιῆσαι.
5 Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε·
φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι
ἔχοντα ἐξουσίαν
ἐμβαλεῖν εἰς τὴν γέενναν.
Ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.
6 Οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων

MATTHEW XXIII. 34.

34 *Wherefore*, behold,
I send unto you prophets,
and wise men, and scribes:
and some of them ye shall *kill*
and crucify; and some of them
shall ye scourge in your synagogues,
and persecute them from city to city:
35 That upon you may come
all the righteous blood
shed upon the earth,

from the blood of righteous Abel
unto the blood of Zacharias,
son of Barachias, whom ye slew
between the temple and the altar.
36 *Verily* I say unto you, All these things
shall come upon this generation.

LUKE XI. 49.

49 Therefore also said the wisdom of God,
I will send them prophets and apostles,

and some of them they shall slay

and persecute:
50 That
the blood of all the prophets, which
was shed from the foundation of the world,
may be required of this generation;
51 From the blood of Abel,
unto the blood of Zacharias,
which perished
between the altar and the temple:
verily, I say unto you, It shall be
required of this generation.

SECTION XVIII.

THE LEAVEN OF THE SCRIBES AND PHARISEES.

XVI. 6 Then Jesus said unto them,
Take heed, and beware of the leaven
of the Pharisees and of the Sadducees.
X. 26 For there is nothing covered,
that shall not be revealed;
and hid, that shall not be known.
27 What I tell you
in darkness, that speak ye in light:
and what ye hear in the ear,
that preach ye
upon the house tops.

28 And fear not them which kill
the body, but are not
able to kill the soul:

but rather fear him which
is able
to destroy both soul and body in hell.

29 Are not two sparrows sold for

XII. 1 He began to say unto his disciples
first of all, Beware ye of the leaven
of the Pharisees, which is hypocrisy.
2 For there is nothing covered,
that shall not be revealed;
neither hid, that shall not be known.
3 Therefore, whatsoever ye have spoken
in darkness shall be heard in the light;
and that which ye have spoken in the ea
in closets shall be proclaimed
upon the house tops.
4 And I say unto you, my friends,
Be not afraid of them that kill
the body, and after that have no more
that they can do.
5 But I will forewarn you whom
ye shall fear: Fear him, which
after he hath killed, hath power
to cast into hell;
yea, I say unto you, Fear him.
6 Are not five sparrows sold for

Matthew X. 29.

καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ
τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν.
30 Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς
πᾶσαι ἠριθμημέναι εἰσίν.
31 Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων
διαφέρετε ὑμεῖς.
32 Πᾶς οὖν ὅστις ὁμολογήσει
ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω κἀγὼ
ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου
τοῦ ἐν τοῖς οὐρανοῖς·
33 Ὅστις δὲ ἀρνήσηταί με ἔμπροσθεν
τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν
ἔμπροσθεν τοῦ πατρός μου
τοῦ ἐν τοῖς οὐρανοῖς.
19 Ὅταν δὲ παραδῶσιν ὑμᾶς,

μὴ μεριμνήσητε πῶς
ἢ τί λαλήσητε·
δοθήσεται γὰρ ὑμῖν
ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε.

Luke XII. 6.

δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν
ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ.
7 Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν
πᾶσαι ἠρίθμηνται.
Μὴ φοβεῖσθε· πολλῶν στρουθίων
διαφέρετε.
8 Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ
ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει
ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ.

9 Ὁ δὲ ἀρνησάμενός με ἐνώπιον
τῶν ἀνθρώπων ἀπαρνηθήσεται
ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.
10 Sin against the Holy Ghost, see p. 39.
11 Ὅταν δὲ φέρωσιν ὑμᾶς ἐπὶ τὰς συνα-
γωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
μὴ μεριμνᾶτε πῶς ἀπολογήσησθε
ἢ τί εἴπητε·
12 Τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς
ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

SECTION XIX.

Part of the Sermon on the Mount.

VI. 25 Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε,
(καὶ τί πίητε) μηδὲ τῷ σώματι ὑμῶν τί
ἐνδύσησθε. Οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν
τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;
26 Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ,
ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν
οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ
ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά·
οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτων;
27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
πῆχυν ἕνα;

28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε;
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς

22 Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ (ὑμῶν) τί φάγητε,
μηδὲ τῷ σώματι τί
ἐνδύσησθε. 23 Ἡ ψυχὴ πλεῖόν ἐστιν
τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.
24 Κατανοήσατε τοὺς κόρακας,
ὅτι οὔτε σπείρουσιν οὔτε θερίζουσιν,
οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ
ὁ Θεὸς τρέφει αὐτούς·
πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.
25 Τίς δὲ ἐξ ὑμῶν (μεριμνῶν) δύναται
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι
πῆχυν (ἕνα);
26 Εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε,
τί περὶ τῶν λοιπῶν μεριμνᾶτε;
27 Κατανοήσατε τὰ κρίνα, πῶς

Matthew X. 29.

a farthing? and one of them shall not
fall on the ground without your Father.
30 But the very hairs of your head
are all numbered.
31 Fear *ye* not therefore; ye are
of more value than many sparrows.
32 Whosoever therefore
shall confess me before men,
him will I confess also
before my Father which is in heaven.
33 But whosoever shall deny me
before men, him will I also deny
before my Father which is in heaven.

19 But when they deliver you up,

take no thought how or what
ye shall speak;
for it shall be given you
in that same hour what ye shall speak.

Luke XII. 6.

two farthings, and not one of them is
forgotten before God?
7 But even the very hairs of your head
are all numbered.
Fear not therefore; ye are
of more value than many sparrows.
8 Also I say unto you, Whosoever
shall confess me before men,
him shall the Son of man also confess
before the angels of God:
9 But he that denieth me
before men, shall be denied
before the angels of God.
10 Sin against the Holy Ghost.—See p. 39.
11 And when they bring you unto the
synagogues, & unto magistrates, & powers,
take ye no thought how or what thing
ye shall answer, or what ye shall say:
12 For the Holy Ghost shall teach you
in the same hour what ye ought to say.

SECTION XIX.

Part of the Sermon on the Mount.

VI. 25 Therefore I say unto you, Take no
thought for your life, what ye shall eat,
or what ye shall drink;
nor yet for your body, what ye shall
put on. Is not the life more than meat,
and the body than raiment?
26 Behold the fowls of the air:
for they sow not, neither do they reap,
nor gather into barns;
yet your heavenly Father feedeth them.
Are ye not much better than
they.
27 Which of you, *by* taking thought,
can add one cubit unto his stature?
28 And

why take ye thought for raiment?
Consider the lilies of the field,

22 Therefore I say unto you, Take no
thought for your life, what ye shall eat;

neither for the body, what ye shall
put on. 23 The life is more than meat,
and the body is more than raiment.
24 Consider the ravens:
for they neither sow nor reap;
which neither have storehouse nor barn;
and God feedeth them.
How much more are ye better than
the fowls?
25 And which of you, with taking thought,
can add to his stature one cubit?
26 If ye then be not able to do
that thing which is least,
why take ye thought for the rest?
27 Consider the lilies

MATTHEW VI. 28.

αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν.
29 Λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν
ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο
ὡς ἓν τούτων.
30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον
ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ
μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
31 Μὴ οὖν μεριμνήσητε λέγοντες
Τί φάγωμεν ἢ τί πίωμεν
ἢ τί περιβαλώμεθα·
32 Πάντα γὰρ ταῦτα τὰ ἔθνη
ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν
ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων.
33 Ζητεῖτε δὲ πρῶτον τὴν δικαιοσύνην
καὶ τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα πάντα
προστεθήσεται ὑμῖν.

20 Θησαυρίζετε δὲ ὑμῖν θησαυροὺς
ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις
ἀφανίζει, καὶ ὅπου κλέπται
οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.
21 Ὅπου γάρ ἐστιν ὁ θησαυρός σου,
ἐκεῖ ἔσται καὶ ἡ καρδία σου.

LUKE XII. 27.

(αὐξάνει· οὐ κοπιᾷ) οὔτε νήθει οὔτε
ὑφαίνει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν
ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο
ὡς ἓν τούτων.
28 Εἰ δὲ ἐν ἀγρῷ τὸν χόρτον σήμερον
ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ Θεὸς οὕτως ἀμφιέζει, πόσῳ
μᾶλλον ὑμᾶς, ὀλιγόπιστοι.
29 Καὶ ὑμεῖς μὴ ζητεῖτε
τί φάγητε καὶ τί πίητε,
καὶ μὴ μετεωρίζεσθε·
30 Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου
ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν
ὅτι χρῄζετε τούτων.
31 Πλὴν ζητεῖτε
τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα
προστεθήσεται ὑμῖν.
32 and part of 33 peculiar to Luke.
Θησαυρὸν ἀνέκλειπτον
ἐν τοῖς οὐρανοῖς,
ὅπου κλέπτης
οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει.
34 Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν,
ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

SECTION XX.

THE DUTY OF WATCHFULNESS.

XXIV. 43 Ἐκεῖνο δὲ γινώσκετε, ὅτι
εἰ ᾔδει ὁ οἰκοδεσπότης
ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται,
ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν
διορυγῆναι τὴν οἰκίαν αὐτοῦ.
44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι,
ὅτι ᾗ οὐ ὥρᾳ δοκεῖτε
ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ

39 Τοῦτο δὲ γινώσκετε, ὅτι
εἰ ᾔδει ὁ οἰκοδεσπότης
ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται,
ἐγρηγόρησεν καὶ οὐκ ἀφῆκεν
διορυχθῆναι τὸν οἶκον αὐτοῦ.
40 Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι,
ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε
ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
41 peculiar to Luke.
42 Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος

MATTHEW VI. 28.

how they grow ; they *toil* not, neither
do they *spin :* 29 And yet I say unto you,
That even Solomon, in all his glory,
was not arrayed like one of these.
30 *Wherefore*, if God so clothe the grass
of the field, which to-day is, and to-morrow
is cast into the oven, shall he not much
more *clothe* you, O ye of little faith ?
31 Therefore take no thought, saying, What
shall we eat ? or, What shall we drink ?
or, Wherewithal shall we be clothed ?
32 For after all these things do the *Gentiles*
seek ; for your heavenly Father knoweth
that ye have need of all these things.
33 *But* seek ye first the kingdom of God,
and his righteousness ; and all these things
shall be added unto you.

20 Lay up for yourselves treasures in
heaven, where neither moth nor rust
doth corrupt, and where thieves do not
break through nor steal :
21 For where *your* treasure is,
there will your heart be also.

LUKE XII. 27.

how they grow : they toil not,
they spin not ; and yet I say unto you,
That Solomon, in all his glory,
was not arrayed like one of these.
28 If then God so clothe the grass,
which is to-day in the field, and to-morrow
is cast into the oven ; how much
more will he clothe you, O ye of little faith ?
29 And seek not ye what
ye shall eat, or what ye shall drink,
neither be ye of doubtful mind.
30 For all these things do the nations of
the world seek after : & your Father knoweth
that ye have need of these things.
31 But rather seek ye the kingdom of God;
and all these things
shall be added unto you.

32 and part of 33 peculiar to Luke.

Provide yourselves bags which wax not
old, a treasure in the heavens that faileth
not, where no thief approacheth,
neither moth corrupteth.
34 For where your treasure is,
there will your heart be also.

SECTION XX.

THE DUTY OF WATCHFULNESS.

XXIV. 43 But know this, that
if the goodman of the house had known
in what watch the thief would come,
he would have watched, and would not
have suffered his house to be broken *up*.

44 Therefore be ye also ready : for
in such an hour as ye think not
the Son of man cometh.

45 Who then is a faithful and wise

39 And this know, that
if the goodman of the house had known
what hour the thief would come,
he would have watched, and not
have suffered his house to be broken
through.
40 Be ye therefore ready also : for

the Son of man cometh
at an hour when ye think not.

41 peculiar to Luke.

42 Who then is that faithful and wise

Matthew XXIV. 45.	Luke XII. 42.
φρόνιμος, ὃν κατέστησεν ὁ κυριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; 46 Μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα. 47 Ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 48 Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει μου ὁ κύριός ἐλθεῖν, 49 Καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων· 50 Ἥξει ὁ Κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, 51 Καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει.	ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ διδόναι ἐν καιρῷ σιτομέτριον; 43 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. 44 Ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 45 Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι. 46 Ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

SECTION XXI.

Part of the Sermon on the Mount.

25 V. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ· μή ποτέ παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. 26 Ἀμὴν λέγω σοι, οὐ μὴ ἐξέθλῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.	58 Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ μή ποτε κατασύρῃ σε πρὸς τὸν κριτήν, καί ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. 59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκειθεν ἕως οὗ καὶ τὸν ἔσχατον λεπτὸν ἀπωδῷς.

MATTHEW XXIV. 45.

servant, whom his lord hath made ruler
over his household, to give them
meat in due season?
46 Blessed is that servant,
whom his lord, when he cometh,
shall find so doing.
47 Verily I say unto you, That he
shall make him ruler over all his goods.
48 But and if that evil servant
shall say in his heart,
My lord delayeth his coming;
49 And shall begin to *smite*
his fellow-servants, and
to eat and drink with the drunken;
50 The lord of that servant shall come
in a day when he looketh not for him,
and *in* an hour *that* he is not aware *of*,
51 And *shall* cut him *asunder*,
and appoint him his portion
with the hypocrites.

LUKE XII. 42.

steward whom his lord shall make ruler
over his household, to give them
their portion of meat in due season?
43 Blessed is that servant,
whom his lord, when he cometh,
shall find so doing.
44 Of a truth I say unto you, that he
will make him ruler over all that he hath.
45 But and if that servant
say in his heart,
My lord delayeth his coming;
and shall begin to beat
the men-servants and maidens, and
to eat and drink, and to be drunken;
46 The lord of that servant will come
in a day when he looketh not for him,
and at an hour when he is not aware,
and will cut him in sunder,
and will appoint him his portion
with the unbelievers.

SECTION XXI.

PART OF THE SERMON ON THE MOUNT.

V. 25 Agree with thine adversary quickly,
whiles thou art in the way with him:

lest at any time the adversary deliver thee
to the judge, and the judge deliver thee
to the *officer*,
and thou be cast into prison.
26 Verily I say unto thee, Thou shalt
by no means come out thence, till thou hast
paid the *uttermost* farthing.

58 When thou goest with thine adversary
to the magistrate, as thou art in the way,
give diligence that thou mayest be delivered
from him; lest he hale thee
to the judge, and the judge deliver thee
to the officer, and the officer
cast thee into prison.
59 I tell thee, thou shalt
not depart thence till thou hast
paid the very last mite.

SECTION XXII.

Jerusalem Reproved.

Matthew XXIII.

37 Ἱερουσαλὴμ Ἱερουσαλήμ,
ἡ ἀποκτείνουσα τοὺς προφήτας
καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους
πρὸς αὐτήν, ποσάκις ἠθέλησα
ἐπισυναγαγεῖν τὰ τέκνα σου,
ὃν τρόπον ὄρνις ἐπισυνάγει
τὰ νοσσία ὑπὸ τὰς πτέρυγας αὐτῆς,
καὶ οὐκ ἠθελήσατε.
38 Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν
ἔρημος.
39 Λέγω γὰρ ὑμῖν,
οὐ μή με ἴδητε ἀπ' ἄρτι
ἕως ἂν εἴπητε
Εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου.

Luke XIII.

34 Ἱερουσαλὴμ Ἱερουσαλήμ,
ἡ ἀποκτείνουσα τοὺς προφήτας
καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους
πρὸς αὐτήν, ποσάκις ἠθέλησα
ἐπισυνάξαι τὰ τέκνα σου,
ὃν τρόπον ὄρνις
τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας,
καὶ οὐκ ἠθελήσατε.
35 Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.
(ἔρημος).
Λέγω δε ὑμῖν ὅτι
οὐ μὴ ἴδητέ με
ἕως ἥξει ὅτε εἴπητε
Εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου.

SECTION XXII.

Jerusalem Reproved.

Matthew XXIII.

37 O Jerusalem, Jerusalem,
thou that killest the prophets,
and stonest them which are sent
unto thee, how often would I
have gathered thy children together,
even as a hen gathereth
her chickens under her wings,
and ye would not!
38 Behold, your house is left
unto you desolate.
39 *For* I say unto you,
Ye shall not see me henceforth,
till ye shall say,
Blessed is he that cometh
in the name of the Lord.

Luke XIII.

34 O Jerusalem, Jerusalem,
which killest the prophets,
and stonest them that are sent
unto thee; how often would I
have gathered thy children together,
as a hen doth gather
her brood under her wings,
and ye would not!
35 Behold, your house is left
unto you desolate:
and verily I say unto you,
Ye shall not see me,
until the time come when ye shall say,
Blessed is he that cometh
in the name of the Lord.

NOTE.

As the foregoing tables of the Parallel Passages only exhibit the synoptical portions of the synoptical Gospels, it will be found convenient, in order to understand the exact nature and amount of the connection between these Gospels, to mark upon the margin of a New Testament, in different coloured lines, the corresponding passages. The corresponding passages in the Gospels of Matthew and Mark may be marked in the margins of each Gospel with a black line. In like manner, the corresponding passages in Mark and Luke may be marked in the margin of each Gospel with a red line; and the corresponding passages in Matthew and Luke may be marked in the margin of each Gospel with a blue line.

In a Testament marked thus, the black lines in Matthew exhibit its connection with Mark—those in Mark its connection with Matthew, and so with the other Gospels.

NOTES ON THE SECTIONS.

SECTION I.

THIS Section, which forms the preface, or rather the title to the Gospel, I suppose, was added by Mark when he translated the memoir; but being peculiar to Mark, it is foreign to my purpose to comment upon it.

SECTION II.

The three accounts are so obviously taken from the same original, that I can scarcely imagine that any inquirer who has studied the subject can explain the agreement upon any other supposition. But admitting this to be the case, there are several modes in which it may be accounted for. First, That proposed by Griesbach, which is, that Mark took his account from those of Matthew and Luke. Second, That of Hug and other later critics, that Mark copied Matthew, and that Luke copied both Mark and Matthew. Third, That Mark's account is the original, and that both Matthew and Luke took their accounts from his. And lastly, The modification of the third hypothesis which I have advanced in the preliminary dissertation, which is, that the second Gospel contains an original memoir written by Peter, and translated by Mark; that it was originally written in the Syro-Chaldaic or Aramaic, which is termed by the evangelists and fathers Hebrew, but that before it was translated it was used both by Matthew and Luke in the composition of their Gospels, and that St Luke also made use of the Greek Gospel of St Matthew.

Let us now test these different theories by the case before us. The commencement of the narrative in the second Gospel (Mark i. 2) is singularly abrupt, and the order inartificial—natural, indeed, in a person writing with the first intention, and full of his subject. He

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recognises the fulfilment of prophecy in the mission of John the Baptist, and records his impressions in the order in which they occur to himself, without reference to the manner in which they might impress others. The object of the historian, on the other hand, is to state them in such a manner as to make them readily understood by readers who had no means of information besides that which the history affords. It is obvious, in such a case, that the statement of facts must precede the inferences. In the present instance, the fact is the advent of John; the inference is, that by it prophecy was fulfilled. If we assume that we have the original narrative in the second Gospel, we can easily account for the alteration in the order made by Matthew and Luke, because theirs is the natural order; but if, on the other hand, we suppose that Mark took his account from Matthew or Luke, or both, we cannot account for the inversion in the order of narration. If, therefore, the account in the second Gospel cannot have been taken from both or either of the other Gospels, it follows, first, that their authors must have made use of it, for we find the whole of this section incorporated in St Matthew's account; and the whole of it, with the exception of the details respecting the food and raiment of John the Baptist, in St Luke's account. Second, That it must have been in a different language from the Greek, otherwise we cannot account for the translational agreement which exists between Mark's account and that of Matthew and Luke, the only verbal agreement in this case being the quotation from Isaiah; but that presents no difficulty, for all the three agree verbatim with the Septuagint version, and at all events the verbal agreement can be referred to the Gospel of Matthew. Wherever this is the case, we can account for it by supposing that Mark, in executing his translation, availed himself of the previous translation of Matthew.

In addition to the account of the Baptist given in the second Gospel, and incorporated in the first, we find two very striking passages, the first being the stern rebuke of John to the Pharisees and Sadducees, beginning, "O generation of vipers," (Matt. and Luke, sect. i. p. 224); the second, the description given by John of our Saviour, "Whose fan is in his hand," &c. (*ib.* sect. ii.) Now we find that both of these passages are adopted into Luke's account, and in both cases in language which is nearly identical. The slight differences are not translational, and it is not possible that so close a verbal agreement can be accidental: one of the writers must have had the work of the other before him in the Greek language; and if it be admitted that the Gospel of St

Luke is posterior to that of St Matthew, it follows that the Gospel of Matthew must have been in the Greek language when St Luke wrote.

I shall now endeavour to show that the phenomena resulting from differences in the three accounts are in accordance with my views.

The first of these is the manner in which, if the authorised version of Mark's account be correct, John the Baptist is introduced : it is merely said, "John did baptise," &c., without specifying which John it was ; whilst Matthew and Luke explain who it was—Matthew, by giving him the appellation of the Baptist, by which he was subsequently known ; whilst Luke, who had previously given an account of his parentage, naturally explains that he was the son of Zacharias.

It is extremely improbable that Mark, drawing up his account from that of Matthew and Luke, would have omitted the appellation which indicated what John was meant ; but, on the other hand, if Mark's account be the original, and he did not designate John, it was natural that the other evangelists should supply the omission ; more especially as we are told that the apostle John joined the company of the disciples immediately after, which rendered a distinction still more necessary. If, however, the reading adopted by Tischendorf be the correct one, the designation does occur in the second Gospel, but it is in a manner which indicates an earlier form than that employed by Matthew. The received text may be literally rendered, "John was baptising and preaching ;" that of the older MSS., "John the baptising was preaching."

Now the appellative noun "Baptist" is derived from the verb "to baptise." Mark describes John by the verb, Matthew designates him by the noun ; hence I infer that when the second Gospel was originally written, the appellation Baptist had not come into use, and that the original form is that in which it occurs in Mark's Gospel. The inference I draw respecting the priority of this Gospel from this peculiarity of expression does not, however, depend upon the present various reading, for we find in the parallel passages, Matt. xiv. 2, Mark vi. 14, sect. xxxiii. p. 72, the earlier form, "John the baptising," in Mark ; the later form, "John the Baptist," in Matthew.

The passage from Malachi cited by Mark is omitted both by Matthew and Luke, but as it is given by both evangelists elsewhere, (Matt. xi. 10, Luke vii. 27,) we can see a reason for the omission.

There is an apparent difference in John's expression of his humility in comparing himself to our Lord—a difference which has been much commented upon. According to Mark's account, John says "he is

unworthy to stoop down and unloose" our Lord's shoes; according to St Matthew, he says he is unworthy "to bear" his shoes. This, Dr Middleton, as quoted by Bishop Newcome, says is "trifling indeed with regard to the point in difference, yet effectual to evince inadvertency or mistake with regard to the strictness of truth." To meet this objection, Bishop Newcome supposes that the words were spoken on different occasions, and accordingly arranges his harmony as if this were the case. He says, "No doubt many occasions were taken by the Baptist to give so important a testimony, which was a principal end of his mission. But where is the contradiction, if on different occasions different words were used?"*

When it is considered that this passage forms but a portion of a lengthened address, we can scarcely suppose that it could have occurred so exactly in the same words on any other occasion, nor are we called upon to make the supposition. The Baptist evinces his humility by saying he was unworthy to perform the most menial office to our Lord; he is addressing a multitude, and therefore speaks rhetorically, by describing the action of the humblest of the attendants of a dignified Jew, who was required to pull off his shoes on entering the temple, and therefore had an attendant to assist in pulling them off, and take charge of them, or bear them. St Matthew, with the original of Mark before him, states shortly what is in effect the same thing, just as if a modern author should render a passage saying, "I am unworthy to stoop down and brush his shoes," into "I am unworthy to clean his shoes."

The occurrence of John's rebuke to the Sadducees and Pharisees, beginning, "O generation of vipers," and his description of our Lord, beginning, "Whose fan is in his hand," &c., present no difficulty when found in the writings of an apostle.

When we examine St Luke's account, it will be found to contain the whole of St Mark's account, with the exception of the quotation from Malachi already accounted for, and the description of John's food and raiment, an autoptical detail not requisite in a historical work. St Luke fixes the date of the commencement of the public life of our Lord from his own investigations, and includes the additions made by Matthew, evidently from the Greek, (see Matt. and Luke, sect. i. and ii.;) and he gives, from sources peculiar to himself, the passage beginning with verse 10 to verse 16, and which, from his preface, as well as from

* *Notes on Harmony*, p. 6.

the circumstances in which we know he was placed, we are warranted to conclude that he derived from an apostle.

SECTION III.

The Baptism of Jesus.

We have here three independent translations from the same original; but both Matthew and Luke add important matter from their own peculiar sources of information. Matthew relates John's humble remonstrance to our Lord, and his reply, ver. 14 and 15; and St Luke adds that our Saviour was engaged in prayer, ver. 21, a circumstance to which he evidently attaches much importance, from the frequency with which we find it mentioned in his Gospel.

SECTION IV.

The Temptation of Our Lord.

St Mark's account of the temptation, which is short and historical, is entirely distinct from the detailed accounts of Matthew and Luke, which will be noticed elsewhere: it will be remembered that Peter had not yet joined the company of the apostles.

SECTION V.

Jesus Returns to Galilee.

Luke's account of our Saviour's return to Capernaum, iv. 14-32, is much fuller, and quite independent of the other two, which are evidently taken from the same Hebrew original, but with explanations and additions characteristic of Matthew. In the first place, whilst Mark merely states the fact that, "after that John was put into prison, Jesus came to Galilee," v. 14, Matthew takes care to connect the events by the insertion of the word Ακούσας—when Jesus "heard" that John was imprisoned, &c. He also points out the fulfilment of prophecy in our Lord's choice of residence, v. 13-16. Both of these changes are exactly such as a Jewish historian, writing for the Jews, would insert: the facts are all given in the memoir, the explanations and inferences in the history.

SECTION VI.

The Galilean Fishermen Called.

The style of Mark's Gospel here changes from the historical to the autoptical, and it is precisely at this point of the history that Peter becomes an eyewitness of our Lord's proceedings. I have always considered that the change of the style of St Luke from the historical to the autoptical, precisely at the point of time when he becomes an eyewitness, as one of those undesigned coincidences which is not less striking than any adduced by Paley. In the present case, the agreement is such as to prove that both accounts were originally the same. It has been said that Matthew's is the original, from which Mark has taken his account; but if we compare them carefully, it will be found that there is nothing in Matthew's account which may not have been taken from Mark's; for all his additions are explanatory, and can be gathered from Mark's. Instead of saying, in general terms, that the Galileans were fishing, or even shooting their nets, the precise manner in which they were shooting is described in Mark's account, by a term which is evidently technical; they were ἀμφιϐάλλοντες—shooting their nets in a circle; literally "casting round." This Matthew has paraphrased by the expression βάλλοντας ἀμφὶβληστρον—*i. e.*, casting a net fitted for this particular kind of fishing. The above is the reading of Tischendorf, although not of the received text. It is, however, supported by the greatest number of the ancient MSS., and, being the most difficult reading, is most probably the true one. Mr Alford, in his edition of the New Testament, admits it, and justly remarks, that it suits the *minute depicting* of Mark; he also observes, that such verbal variations, as ἐις τὴν for ἐν τῇ, are inconceivable, if one copied the other." This is true when applied to works written in the same language, but the translational agreement of the above-quoted passages is equally inconceivable, if no original existed in another language. Mr Alford observes on this section, "May we not venture to say that both these accounts (Matt. and Mark) came from Peter originally?" I may here add, that it is scarcely possible to subject the Gospel of Mark to a minute examination, without arriving at a similar conclusion with regard to a large proportion of the incidents therein recorded: thus Bishop Gleig, in his *Directions for the Study of Divinity*, observes—"I am inclined to think that the Gospel by St Mark contains little more than notes and memorandums which had been made by St Peter, which will

sufficiently account for many of the ancients calling it St Peter's Gospel."
—P. 409.

But to return to the expression ἀμφιβάλλοντες, which gives rise to these remarks, I would add, that it is not only autoptical, but it is eminently professional, and one which it is scarcely possible to suppose that any but a fisherman would employ. In conclusion, I find nothing in Matthew's account which may not have been taken from Mark's, except that Simon was called Peter—an addition which Matthew could have no difficulty in supplying; but there is a minute circumstance mentioned in Mark's account, which he could not possibly have taken from Matthew's, namely, that there were in the boat, along with Zebedee, "hired servants;" and it is not one which Mark, at the distance of years, would have dreamt of adding. In St Mark's account we are informed that James and John were in the boat, but Zebedee is not mentioned till we are told that he was "left in the ship," v 20. St Matthew removes the abruptness, by telling us that "James and John were in the ship with Zebedee their father," v. 21. This is the correct order, and we can see a reason for the change; but if St Matthew's account be the original, St Mark must have inverted it.

SECTION VII.

Cure of a Demoniac.

We have here an excellent example of independent translation of a common original, improved as to arrangement and taste by St Luke, but adhering most scrupulously to the facts. St Mark does not tell us that the demoniac called out "with a loud voice," till the conclusion of his address to our Lord, but this is recorded by St Luke, at the beginning; St Luke avoids the repetition of the word διδάσκων, "taught," by using the synonymous expression, ὁ λόγος, "his word" was with power, &c. He also explains that Capernaum was a city of Galilee, indicating that it was not written in Galilee, but for those at a distance, as we must suppose, from this and other similar explanations, that Theophilus was to whom the Gospel is addressed. On the other hand, we find the author of the second Gospel, when he wishes to give a notion of the wide extent through which the fame of this miracle spread, says, that it "spread abroad throughout all the region round about Galilee." This is the language which a Galilean, writing in Galilee, would naturally use for such a purpose, and contrasts with the more general expression of St Luke. Commentators who main-

tain that St Luke made use of the Greek Gospel of St Mark, appeal to the verbal agreement which subsists between the 24th and 25th verses of Mark, and the 34th and part of the 35th verses of Luke, in which the following passage occurs—"Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him."

Bishop Marsh observes, with regard to this passage, that it "is the only instance of verbal agreement which I have observed in the sections common only to St Mark and St Luke; and in the rest even of this section, St Mark and St Luke have expressed themselves very differently." Now, in the first place, the verbal agreement does not exist, at least to the extent supposed by Bishop Marsh, and Dr Hug, in his introduction to the New Testament; for in the earliest MSS., which, in such a case, must be held to be the best authorities, we find, in Mark v. 24, the word Ἐα, "let us alone," omitted, and, in the same verse, the word ὄιδαμέν, "I know," rendered, in the corresponding passage in Luke, "ὄιδά;" and in the following verse we have the word, meaning, in the original, "from," rendered by Mark ἐξ, and by Luke ἀπ'. These are all translational differences, and reduce the verbal agreements to a few short and simple sentences, not one of which appears to admit of two ways of translating them. We have not in this section a greater amount of verbal agreement than what might have been expected in perfectly independent translations; we cannot infer, therefore, from it, either that Luke was acquainted with the Greek text of Mark, or that Mark was acquainted with that of St Luke. It is, indeed, possible—I should say probable—that he was; and he may have, to a certain extent, been influenced by that knowledge in executing his translation; but that does not affect the inference I have drawn from the phenomena, that Mark was the translator of Peter.

SECTION VIII.

Cure of Peter's Wife's Mother.

This section, although short, is eminently instructive, as exhibiting the historical conciseness of Matthew, the autoptical detail of Mark, and the professional accuracy of Luke, with a striking proof of the identity of the authorship of the third Gospel and of the Acts. And, first, with regard to the connection which subsists between Matthew and

Mark, there are several circumstances mentioned, which cannot possibly have been taken by Mark from Matthew's Gospel; there is nothing in Matthew's account which may not have been taken from that in the second Gospel. It may be said that the circumstances not contained in Matthew's account, instead of being omitted as un-historical by that evangelist, as I suppose they were, may have been added in order to elucidate the scantier information furnished by an earlier account. Now, none of the circumstances peculiar to Mark in this narrative render it clearer. The event took place in the house of Peter; this is sufficient to mark the locality. Why, then, should we be told that the house was in the joint tenancy of Peter and Andrew? If the original account was written by Peter, we can see a reason why a circumstance in itself so unimportant, and which could have no possible bearing on the miraculous cure recorded, should have been mentioned; there is always a degree of arrogance in calling what is only a joint possession a person's own. Who but Peter could have thought of mentioning such a thing? I infer, also, that we have in Mark the earliest state of the narrative, because Peter there is called by his earlier name, Simon; but by Matthew it is Peter, the name by which he was in aftertimes best known. Lastly, there can be no doubt but that Peter was in his own house when the event took place. Why is his presence not noted as well as that of James and John? They are mere spectators, and their presence has no connection with the miracle. Why then is it mentioned, and why is the author silent respecting the presence of so important a person as Peter? The answer is, that a person describing what he witnessed naturally gives such details, but he does not think of mentioning his own presence when he takes no share in the transactions, unless to attest the truth of the narrative, which was not required here.

St Luke's account, like St Matthew's, contains nothing which is not to be found in St Mark's, excepting the medical details, which it was natural for a medical man to inquire into and to notice. Συνεχομένη is a medical term, and is the same as that used by the author of the Acts in describing the disease of the father of Publius, the chief man of Melita. Πυρετῷ μεγάλῳ (the great fever) is a technical term, which, we are told by Galen, physicians were wont to use, as well as the expression επιστὰς ἐπανω αὐτῆς, standing over her: see Walker's observations on the medical style of St Luke, *Gent. Mag.*, June 1841.

Mr Alford's remark on this passage, that the alteration of κρατήσας τ. χειρ. (he took her by the hand,) into ἐπιστ. επ' αυτ. (he stood over her,) "is

utterly inconceivable," is one which I am not disposed to controvert, but it is such an addition to the account of a miraculous cure, which an inquiring physician, with the means of information which St Luke possessed, would naturally make. This, no doubt, forms a considerable portion of section viii. ; but if we compare that portion of Luke's Gospel, chap. iv. 31-44, with Mark i. 21-39, I must say, that to me the agreement is utterly inconceivable, except upon one supposition—namely, that both Mark and Luke have made use of a common original.

SECTION IX.

Cures in the House of Peter.

This section forms a portion of the above-mentioned passage. Mark's account is characterised by those repetitions and circumstantial details which distinguish the eyewitness from the historian. Strauss asks if Mark—meaning, as he tells us, the author of the second Gospel—was present on this occasion, (*Life of Jesus*, ii. 193.) The answer I have to give is, that he was; hence the autoptical detail that "all the city was gathered together at (before) the door," which is omitted by the other evangelists as not historical, but which, as Mr Alford justly observes, shows "the accurate detail of an eyewitness." The open space before the door of Peter's house is an interesting fact, and serves to identify it with that in which the paralytic was cured, and in which our Lord at this period resided. It will be observed that every notice of this house in the second Gospel is exactly in the terms in which a person would speak of his own house. He nowhere says directly that our Lord was resident in it ; but in the following section,

SECTION X.,

in which we are told that Christ returned from Capernaum to preach in other cities of Galilee, Mark informs us that he rose very early in the morning, implying that he had passed the night in the house; that "he went out," ἐξῆλθεν, evidently meaning from the house, and departed to a solitary place, where he prayed; that Peter and others went after him, for the purpose of pressing him to remain with them. This is not, indeed, expressed, but it is clearly implied in his answer, "Let us go

into the next towns, that I may preach there also, for therefore came I forth."

By a paraphrastic translation, St Luke expresses in direct terms the object for which Peter, and they that were with him, "followed after him," and does justice to the motives which induced Simon, and those with him, to follow our Lord—an affectionate wish that he should not leave them. The mode in which Galilee is mentioned in the second Gospel, εἰς ὅλην τὴν Γαλιλαίαν, "throughout the whole of Galilee," is precisely the manner in which a Galilean would express the wide extent of our Lord's preaching.

SECTION XI.

The Leper Cleansed.

We have here three translations of the same account. St Matthew, as usual, by avoiding repetitions, and words not absolutely necessary, expresses in fifty words what in the corresponding portion of Mark takes seventy words. St Luke avoids the repetitions, and mentions the extent of the disease in medical terms. Mr Alford rightly observes, on Mark's account of the miracle, "that it is evidently an original one from an eyewitness."

SECTION XII.

The Paralytic Person Cured.

Perhaps no portion of the Gospels throws more light upon the nature of the connection which subsists between them. Thus, the account in the second Gospel has all the characters of an autoptical memoir, full of minute, and, viewed as matters of history, superfluous details. The first of these I shall notice is, that the paralytic patient who was miraculously cured "was borne of four," verse 3. Now, if we suppose that we have the original account in the second Gospel, and that is the work of an eyewitness, we can easily understand how he came to notice the circumstance, and why Matthew and Luke, in using his account as an authority, should have omitted it; but if, on the other hand, we assume that Matthew's account is that from which the other two are taken, it appears to me to be utterly impossible to account for its insertion.

The crowd at the door of the house, which, we are told, was so great that there was no space sufficient for it, *not even before the door*, μηδὲ τὰ πρὸς τὴν θύραν, is an interesting autoptical trait, serving at once to identify the scene of the miracle with the house of Peter, which, from the incidental notice in i. 33, we learn had an open space in front, which the owner very naturally spoke of as πρὸς τὴν θύραν, "before the door." The manner also in which the house is mentioned, without the article "εις οικόν," appears to me as equivalent to the Latin expression *domi*, "at home," and therefore that which St Peter would very naturally use. Mr Alford, and after him Dr Bloomfield, render the expression *in doors:* the former observes, "the εις combines motion with the construction, that he *had gone home*, and was there." Here, then, we have the author of the second Gospel terming Peter's "home." I now come to a circumstance which to modern readers may appear extraordinary, but which Matthew takes no notice of, and which Luke only mentions incidentally;—I mean that which relates to the manner in which we are told that the bearers of the paralytic introduced him into the house, by breaking through the roof, in order to bring him before our Lord.

The sceptics of a former age, assuming that the construction of Eastern houses was like the European houses of the present day, tell us that such a proceeding was not only improbable, but must have been destructive to those who were below. Strauss, on the other hand, tells us that such a proceeding was unnecessary, and is at great pains to prove that it was quite as easy to enter an Eastern house by the roof entrance, *via per tectum*, as by that of the door, *via per portam*, and therefore that the bearers, "regardless of the opening already existing, should uncover the roof, and let down the man through an aperture newly broken, is highly improbable."* Now, it is quite true that the access to Eastern houses by the roof entrance is as Strauss has represented it; but he has not mentioned, what he probably did not know, that the horizontal aperture in the flat roof had necessarily a secondary roof or porch over it, to keep out the rain. The aperture may be compared to the cabin hatchway of a ship, and the porch to the companion. The main roof is covered with cement, but, if my memory serves me right, the secondary roof is not unfrequently sloping, and covered with tiles. It is fitted to allow persons in an upright position to enter; but we can easily conceive that it might not be fitted to admit of a person recumbent on a couch

* STRAUSS, E. T., vol. ii. p. 312.

without removing the porch. The details respecting the difficulty of entrance have no necessary connection with the miracle, and are in themselves intrinsically unimportant, for a few minutes might remove the tiles, and a few hours replace them; they might, therefore, either be altogether omitted, or merely incidentally noticed. St Matthew, in accordance with his style of narration, has adopted the former plan, St Luke the latter. If, on the other hand, the original author of the second Gospel was not only present, but it was in his own house that the events took place, we can easily understand why he should have related such a circumstance. Mr Birks, in his remarks on this passage, (*Hor. Evang.*, 320,) very justly remarks, that although Matthew has omitted noticing it, he evidently alludes to it in the passage, "Jesus seeing their faith," which, he observes, "does imply the circumstance which is expressed by the other evangelists." No doubt he does: he leaves out that part of the passage which relates to the manner in which they entered the house as immaterial, but he notices the circumstance of the patient lying on a bed. The passage in Mark, τὸν κράββατον ὅπου ὁ παραλυτικος κατέκειτο, may be rendered thus, "The bed whereon the paralytic reclined:" that in Matthew, παραλυτικὸν επι κλίνης βεβλημένον, a "paralytic laid on a couch." The passage is therefore not altogether suppressed in Matthew; he selects the circumstance which indicates the helplessness of the patient, which, in point of fact, was all that was material.

The translational phenomena in this section, although not numerous, are sufficiently so to prove that an original, in another language, must have existed, from which all the three evangelists took their accounts, which is obviously the same. It may, indeed, be said that there is too much verbal agreement to be the effect of perfectly independent translation. I question if there is; but, admitting it to be so, it presents no difficulty, for both Mark and Luke must have been acquainted with the previous translation of Matthew. There are passages in both their Gospels which prove this. We have, therefore, an obvious cause for verbal agreement in every case where it can be referred to the Gospel of Matthew.

I think it right to state that Dr Davidson has adduced this very section as a proof that Luke cannot have copied it from Matthew and Mark, (Introd. to N. T., i. p. 397.) He exhibits the three accounts in tabular arrangement, and prefaces the tables by the following remarks:—

"In order to show the untenableness of this hypothesis in every form, we should be willing to take the corresponding narratives of the same event in two or three of the Gospels, and present them *fully* to

the *eye* of the candid inquirer. Let him look at them just as they are—in their verbal coincidences, intersected by variations in every possible mode—and we doubt not of his decision against the one writer having another document, or two others, before him, and conforming *his own* Gospel, in some particular way, to it or them, with a certain object in view. Let us, therefore, present the three accounts of the healing of the paralytic man at Capernaum."

I am quite willing to rest the soundness of my hypothesis on the conclusions to be legitimately drawn from the data selected by so able an opponent—protesting, however, that the mere fact of our being unable to account for every phenomenon would in itself be no valid objection in a case where, from its very nature, there must be so many circumstances which we have no means of explaining. In the present case, however, we can account for all the deviations from a literal translation of the original of the second Gospel, as well as for the omissions and additions. At the very commencement of the section we have an omission on the part of St Matthew and St Luke, but it is that purely autoptical description of the crowd so natural in an eyewitness, but which conveys no distinct ideas to those removed by time or place from the scene of action. The people were so numerous that the space in front of the door would not contain them. The addition of St Luke, on the other hand, is one of extreme importance; and we can easily understand how a careful investigator like St Luke should have made it. A mere crowd might have been ignorant, superstitious, or accomplices in an imposture. The result of St Luke's researches was to show that the witnesses were not only numerous, but that they were hostile, and therefore not to be suspected; and also, that they were perfectly competent to detect imposture, had such been attempted. They came from all the adjoining regions; "and there were Pharisees and doctors of the law sitting by."

The next deviation from a literal translation, in St Luke's account, is the employment of the technical and untranslatable verb παραλελυμένος, which may be rendered "labouring under paralysis." St Luke appears to me, on all occasions, to mention diseases professionally, but without affectation. This is followed by the paraphrastic addition, "And they sought means to bring him in, and to lay him before them;" and he narrates, but without the details, the entry by the roof, through the tiling. The causes of the other deviations from the second Gospel are so obvious as to require no observation, except that the phenomena of the agreements furnish proofs that St Luke had the Greek Gospel of

Matthew before him, as well as the Hebrew of Mark. In the first place, all the verbal agreements can be referred to the first Gospel, as the translational to the second; and, in the next place, there is a circumstance noticed in the Gospel of Matthew, but not in the second Gospel, which has been adopted by St Luke, namely, that the paralytic, after his cure, "departed to his own house"—(ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, Luke v. 25.)

This is a circumstance which must have been known to Matthew, for by all the three accounts he joined our Lord immediately afterwards; and the mention of it unquestionably gives more completeness, and a more natural termination, to the narrative. Dr Davidson has not pointed out the discrepancies in the different narratives, which, in his opinion, would inevitably lead "a candid inquirer to decide against the supposition that one writer having another document, or two others, before him, and conforming *his own* Gospel to it or them, with a particular object in view," could have written as St Luke has done. In answer, I would reply, that the immediate object of St Luke was to communicate to a man of rank, and therefore we may suppose of a cultivated mind, an account of events; and in order that he may be assured of their certainty, he takes care to ascertain that they took place in the presence of competent and unsuspicious witnesses. The changes made by St Luke are precisely such as might have been expected from a faithful and able historian.

SECTIONS XIII.—XV.

It may appear inconsistent with the supposition that the original of the sections in which the call of Matthew, and the events which took place in his house, are related, should be found in the second Gospel. But, in the first place, all that is related of Matthew might have been related by Peter, for we know he was present. The mention of the call of Matthew forms part of a passage beginning with the cure of the paralytic, and ending with the account of what took place in the house of Matthew. Now Matthew was not present at the cure of the paralytic, and could not describe it autoptically, as is done in the second Gospel; but we have the same account in all the three Gospels, varied by additions and omissions, such as historians make on an original memoir. The notice respecting Matthew is so slight and incidental, as to have given rise to the supposition that he was not the author of the

Gospel. It is just such as a humble-minded man would be glad to adopt in recording what was personal to himself, for it merely says he was called and joined. Writing at the distance of years, he uses the name he was known by as one of the twelve ; but instead of designating himself as Levi, the son of Alpheus, who was called Matthew, he speaks of himself as " a man named Matthew." Luke, on the other hand, seems anxious to do Matthew honour. He mentions the sacrifices he made,—" he left all ;" his exertions to entertain our Lord,—" he made a great feast in his own house ;" and he softens the expression "publicans and sinners" into "publicans and others." The autoptical opening of section xiii., " He went out again by the sea-side," is one of those incidental traits which agree so perfectly with the known features of the locality—a fishing village on the verge of a lake, and at the foot of a hill, and with no level ground which we hear of, except the open space before the door of Peter's house. Hence, when our Lord addressed the people, he either " went up to the hill," ἀνέβη εἰς τὸ ὄρος; or, as in the present instance, " by the sea," παρά την θάλασσαν, or from a boat " in the sea," εν τη θάλασση. It is scarcely possible to suppose that such incidental notices could have been written anywhere but upon the spot, by an eyewitness.

The additions by Matthew are words of our Lord, " Learn what it is, I will have mercy and not sacrifice." The omissions are mere repetitions in the second Gospel ; thus, in verse 15, after " many publicans and sinners sat with Jesus at meat," he adds, " for they were many, and they followed him ;" and at verse 19, after the passage, " Can the children of the bride-chamber fast while the bridegroom is with them ?" he adds, " As long as they have the bridegroom with them, they cannot fast ;" and at verse 20, after " the days will come when the bridegroom shall be taken away from them, and then shall they fast," he adds, " in those days." Such repetitions, as Mr Alford observes, " sufficiently show the primary authority of this report"—(note on the passage.) They are characteristic of the style of an unpractised writer, and are omitted both by St Matthew and St Luke.

SECTIONS XVI.—XVII.

These two sections refer to relaxations of the strictness of the Jewish observance of the Sabbath ; they are connected in each of the three Gospels.

It is only necessary to compare them in the original to see that they are different translations of the same originals, with peculiarities in each which I shall now consider. And first, with regard to the additions in the Gospel of Matthew, they consist entirely of the words of our Lord, which he must have heard, and therefore the cause of their insertion is obvious.

With regard to the omissions on the part of Matthew, they are merely the abbreviations of a historian, with the exception of the well-known text, "The Sabbath was made for man, and not man for the Sabbath." The explanation I have to offer is, that St Mark's statement contains both the facts and the inference; the other historians consider it sufficient to give the inference. There are two additions made by St Luke, which at first sight appear to be autoptical: the first relates to the time when the events recorded in these two sections took place—it was "on the second Sabbath after the first;" the other states that the disciples rubbed the ears of corn in their hands. The first does not occur in the earlier uncial MSS.; but, assuming it to be genuine, it must be taken as a proof of St Luke's accuracy of research, and anxiety to ascertain the date, where it was possible. "Rubbing them with their hands" is, I believe, a paraphrastic addition; the evangelist mentions what must have been done in eating ears of corn. This addition is quite in accordance with the graphic style in which this evangelist describes scenes, even where he was not present.

SECTION XVIII.

The Pharisees Conspire against Christ.

We have in this section an excellent example of the contrast between the autoptical and the historical. The account in the second Gospel is more than three times as long as that of St Matthew, and yet the latter contains not only everything which is of historical importance, but contains additions which are so. Both accounts begin with stating that the Pharisees, upon going out of the synagogue where our Lord cured the man with the withered hand on the Sabbath, conspired against him; St Matthew simply notices the conspiracy. Both evangelists state that our Lord withdrew himself. Mark tells us where he withdrew himself to, which was of no historical consequence; but he does not tell us why he withdrew himself, which was. Schleiermacher, in remarking on this passage, says, "Christ withdraws, one does not

know why."* Now, Matthew, by a single word, explains the cause of his departure—it was because our Lord "knew," γνοὺς, of the conspiracy that he left the scene of it. St Mark then proceeds to inform us that our Lord withdrew to the sea, followed by a great multitude, particularises the different localities from whence the people came, tells us that there was a small boat ordered to be in attendance, although no use was made of it.

The description of the multitudes, and places whence they came, sets before us more graphically than anywhere else in the Gospels the composition of the audiences to which the Lord taught, and whom he healed. "The repetition of πλῆθος πολὺ, (ver. 8,) is the report of one who *saw* the numbers from Tyre and Sidon coming and going."—*Alford.*

St Mark states that our Lord cured *many* of their diseases; St Matthew that he cured them *all.* There is here no contradiction, but the change is an important one.

As no case of cure or dispossession is specified, we can see a reason why St Luke should have passed over the details of the second Gospel, contenting himself with noticing, in the following general terms, the conspiracy against our Lord, vi. 2:—

"And they were filled with madness, and communed with one another what they might do to Jesus."

SECTION XIX.

St Luke returns to the original, which contains the account of the ordination of the twelve apostles, adding, from separate information, a circumstance to which he evidently attached importance, from his notice of it on this and other occasions, namely, that our Lord was engaged "in prayer." His list agrees with that in Mark, both in the order and in the names, with one exception: instead of Thaddeus we have Judas, and the two of the same name are classed together with their distinguishing appellatives. The change of name of Thaddeus into Judas no more affects the question of the connection of the passages, than does the difference of the names of Simon and Peter in the account of the cure of Peter's wife's mother, where Mark gives the name by which he was then known, in which he is followed by St Luke, whilst Matthew gives the name by which he was latterly known

* *Essay on Luke*, E. T., p. 90.

—a practice so common in history as to require no illustration. St Matthew does not give the names of the apostles at the period of their ordination, but at that of their being sent forth. It is only, therefore, in the enumeration of the names that any agreement with the second Gospel can be expected to occur. Now, upon comparing the lists, there is an amount of agreement which can scarcely be accidental: with two exceptions, the names are arranged in the same order. The exceptions are easily accounted for: he naturally places the name of Andrew after Peter, adding that he was his brother; and he postpones his own name to that of Thomas, with which he is classed in all the three accounts. The surname Boanerges, given to the sons of Zebedee, was not required in a mere list of names, and is therefore omitted.

SECTION XX.

Our Lord accused of acting by the Power of Beelzebub.

The two verses, Mark 20, 21, are eminently autoptical. Matthew's translation is paraphrastic; thus he explains the reasons of our Lord's address to his accusers, which was, that he "knew their thoughts." St Luke has taken his account from St Matthew's—that is, he has adopted his explanation—adding, to render the explanation clearer, that certain of them sought a sign, but gives it more concisely, avoiding the repetition "divided against itself." The neatness of the expression, "ὄικός επι οικόν πίπτει," ver. 17, is lost in the English translation by the insertion of the word "divided." Indeed, I question if it could be given in the English language. St Matthew has made important additions, which have been adopted by St Luke; I have given them in a separate section, p. 246.

SECTION XXI.

The Sin against the Holy Ghost.

In this section, from the neatness and conciseness with which St Luke renders the statements of the preceding Gospels, it is evident that he has had the Gospel of Matthew before him.

SECTION XXII.

Our Lord's Relations seek Him.

St Luke's account, although the shortest, not only contains all that is essential, but renders the narrative clearer by an explanatory remark. In the original of the second Gospel we are told that our Lord's relations sent a message to him, which the multitude by whom he was surrounded repeated to him; but we are not told why they did not themselves address him. St Luke supplies the reason, by saying, "they could not come at him for the press"—a circumstance which, although not expressed, may be gathered from the expression in Mark, "the multitude sat about him," ver. 32. St Matthew supplies the information that it was to his disciples that our Lord applied the words, "Behold my mother and my brethren!"

SECTION XXIII.

Introduction to the Parables.

St Luke's introduction is short and historical. St Matthew gives an abridged translation, leaving out the repetitions.

SECTION XXIV.

Parable of the Sower.

The nature of the connection in this section is sufficiently obvious.

SECTION XXV.

Parable of Light under a Bushel.

St Luke omits the proverbial expressions, "He that hath ears to hear, let him hear," and "With what measure ye mete, it shall be measured to you again," having given them elsewhere; otherwise, the translational agreement is obvious.

SECTION XXVI.—XXVII.

The former of the parables given in these sections, being peculiar to Mark, requires no comment. The parable of the mustard seed ends with Mark iv. 32. At this point Matthew introduces the parable of leaven hid in meal, and then inserts Mark's conclusion. Here, as almost everywhere else, we have evidence that St Luke made use of both the preceding Gospels: thus, it is only in the first Gospel we hear of the branches of the tree. St Luke adopts the very words; but where he agrees with Mark he uses synonyms, or, in other words, gives an independent translation of the same original.

SECTION XXVIII.

Christ Stills the Tempest.

Perhaps none of the sections is so instructive as the present. We have here the whole case before us, without any disturbing cause to perplex us, such as additions on the part of St Luke drawn from sources which are unknown, or from the complication arising from the fact that St Matthew has, in the first place, made use of the original of Mark with additions of his own, and that St Luke has availed himself either of the language or additional circumstances of Matthew's Gospel. Here we have, in the two first Gospels, two original accounts of the event which furnish the whole of the data from which St Luke has drawn up his. One of these accounts we still possess in the Greek Gospel of St Matthew; the other we only have as we have the remaining works of Irenæus, in what we have the best grounds for believing to be a literal and faithful translation.

I shall begin with the translational phenomena, because I am here met by opposing arguments, which I must answer as well as I am able. Mr Birks, in his *Horæ Evangelicæ*, has noticed my hypothesis in the following terms:—

"Another hypothesis has been lately proposed by Mr Smith, in his valuable and conclusive work on the voyage and shipwreck of St Paul—that St Mark has merely translated an Aramaic original written by St Peter, and that the Gospel of St Luke is later than this original and the Greek Gospel of St Matthew, but earlier than the translation; so

that it bears to St Matthew a verbal resemblance in many parts, and is elsewhere related to St Mark as two versions from the same original. The passages appealed to in evidence are the accounts of the storm, and of the healing of the ruler's daughter, Matt. viii. 23-27; ix. 18-26; Mark iv. 35-41; v. 22-43; Luke viii. 22-25, 41-56.

"The real evidence, however, even in these selected portions, appears adverse to such a view. In Luke viii. 22, the two clauses are modified, one from Matthew and the other from Mark; but the former is not a verbal copy, and the latter is not a varied translation, but a copy with an added circumstance, and where a provincial idiom has been removed. The phrase, 'a squall of wind,' is verbally the same as in Mark, and the sea in St Matthew is paraphrased by the lake in the third Gospel. The words, 'they were filled' and 'were in jeopardy,' are neither a transcript nor a varied translation from either, but a new and distinct phrase, less dramatic and more historical. In verse 24, the exclamation at the close, St Matthew and St Mark agree more closely with each other than either of them with St Luke. Similar remarks will apply with equal truth to the narrative of the cure; and thus the very passages on which the conjecture has been founded serve really to disprove it. In other passages, its entire inability to account for resemblances and variations will be still more apparent."—P. 52.

In reply to those objections, I would observe that, except upon one point, Mr Birks' own conclusions, drawn from the passages in question, are precisely the same as those which I had arrived at. They are—

1st. That St Luke had made use of both the preceding Gospels in his account of the miracle of stilling the storm on the lake. In this Mr Birks agrees with me.

2d. That the Gospel of Matthew was in Greek. In this also Mr Birks agrees with me.

3d. That the Gospel of Mark was in another language when made use of as an authority by St Luke. It is upon this point, and this point only, that in the present case there is any difference between us. Now, had it been my only object to prove that the Gospel of Mark was a translation, this section is one of the last which I would have selected, because, from the manner in which St Luke has drawn up his account, there is of necessity not much translation in it. For such a purpose I would have selected passages peculiar to Mark and Luke, such as the parable of a light under a bushel, or the widow's mite. But that no objection coming from such a quarter may be overlooked, I shall follow those made by Mr Birks in detail. He states that, in Luke viii. 22, the

two clauses are modified—one from Matthew, and the other from Mark; "but the former is not a verbal copy, and the latter is not a varied translation." As we are agreed respecting the connection between St Luke and St Matthew, I shall confine myself to the clause which St Luke has taken from St Mark. Now, in that verse, line 5, E. T., "He said unto them," is rendered, "καὶ εἶπεν πρὸς αυτοὺς;" but in Mark iv. 35, line 2, it is rendered λέγει ἀυτοῖς. Here, although the meaning is the same, every word is different. This surely is a translational difference. In the following verse, viii. 23, the phrase which I translated "a squall of wind," λαῖλαψ ἀνέμου, is the same in both Gospels; but such agreements occur in every independent translation, and prove nothing. But the effects of the squall—namely, to *fill* the boat—are translated by different words having the same meaning. In Mark it is γεμίζεσθαι, in Luke συνεπληροῦντο. The qualification, "and were in jeopardy," καὶ ἐκινδύνευον, has no connection with the preceding word. It is, it is true, a historical addition, but it would have been equally so had the preceding verb been γεμίζω, instead of συμπληρόω· In verse 24, we find in each of the three Gospels a different translation of the title given by the disciples to our Lord, which in the original was, doubtless, Rabbi, Rabbi.* In like manner, in the explanation at the end of the section, it is quite true that "St Matthew and St Mark agree more closely with each other than either of them with St Luke;" but the reason is obvious. St Luke paraphrases the Hebraism of calling the lake "the sea," into "water;" but all the three evangelists *translate the words differently.* I cannot admit that these phenomena are "adverse to my view," namely, that Mark is a translator; nor have I met a single passage, in those sections which are peculiar to Mark and Luke, that leads me to suppose that St Luke ever saw the Greek version of the second Gospel.

Believing, therefore, that my views on this particular point are not at all shaken by the objections of Mr Birks, I am glad to think that upon every other point in this section they are confirmed by the conclusions which he has arrived at. Setting aside the question of the original language, I proceed to questions on which we agree. In the first place, it is quite impossible that either Matthew or Mark can have taken their accounts from Luke; on the other hand, there is not one word in Luke's account which is not to be found in one or other of the other two.

The details given by St Mark, which St Luke has not adopted into

* The Jews were in the habit of raising the import of titles of honour by reduplication. St Luke's reduplication is probably a literal translation. See Campbell's *Dissertations*, i. 262.

his account, are indeed interesting and graphic, and bear the strongest internal evidence of being the production of an eyewitness; but they are only autoptical, not historical: they are precisely what a Galilean fisherman would naturally have recorded, but not what a subsequent historian would have adopted into his narrative. According to Mark, the storm took place on the evening of the day on which our Lord delivered the sermon of parables; according to Matthew, it took place on the evening of the day in which Peter's mother-in-law was cured. The two accounts, therefore, do not exactly synchronise. St Luke, with both accounts before him, contents himself with saying that it took place "on one of the days;" he leaves the date uncertain, not because he was ignorant of what the other evangelists had written, as many commentators suppose, but because, being acquainted with them, he perceived the difference; and by stating that it took place "on one of the days," ἐν μιᾷ τῶν ἡμερῶν, ver. 22, he may be said to agree with both authorities. The mention of the embarkation in Luke is taken from Matt. 23.

Our Lord's command to his disciples, "to 'cross' to the other side," εἰς τὸ πέραν, given in Matthew and Mark without any explanation, indicates very strongly, not only that the authors were Galileans, but that they were resident on the western side of the Lake of Gennesareth at the time they originally wrote their accounts. St Luke takes care to explain that it was the other side of the lake.

In Mark iv. 36 we have one of those passages which none but an eyewitness could have written. We are told, that after dismissing the multitude they took our Lord, ὡς ἦν, "even as he was," into the boat. What is the meaning of the expression, "even as he was?" We may conjecture that it was without preparation, but we are left in ignorance of what kind of preparation. The particular circumstances attending this embarkation were probably unusual, and naturally noticed at the time when explanation was unnecessary; but who would think of adding it to a previously existing narrative? The notice of *the* boat, and of other boats being in company, although we are not told what boat it was, and although we hear no more of the other boats, are circumstances mentioned simply because they made an impression upon the writer; but they have no connection with the main fact, except juxtaposition of time and place. But if, however, written by an eyewitness and a fisherman, they are peculiarly characteristic, for the appearance and motions of other vessels always excite a degree of interest in seamen which a landsman cannot understand. Now, the whole of the

description of the storm in Mark exhibits the familiarity of the writer with the incidents of lake navigation; hence the clearness and precision of the narrative. A particular kind of squall, the tornado, produces a violent agitation of the surface; this is not mentioned in Mark's account, but we are told of its effects. "A sea struck the boat, and filled it." A strong expression, requiring, as Dr Bloomfield well observes, qualification. St Luke, in his account, supplies the qualification by adding the words, *καὶ ἐκινδύνευον*, and "they were endangered." St Matthew's account wants the professional familiarity with the subject which we find in Mark; but that very want of familiarity leads him to notice what a seaman would pass as a matter of course, the violent agitation of the surface; and thus the miraculous nature of the event is more clearly brought out. A sudden cessation of the wind may admit of a naturalistic explanation; nothing but suspension of the laws of matter could have accounted for the instantaneous cessation of the undulations of the surface. No other writer in the New Testament makes use of the word λαῖλαψ, "squall," or rather tornado, except Luke in his account, evidently taken from this, and Peter in his second epistle; and there, as here, its introduction indicates the profession of the author. The effects of such a squall upon the clouds furnish a vivid image to a person in the habit of watching the effects of the winds, as every one navigating under high land invariably does. St Peter makes use of it, in his second epistle, by comparing those holding heretical opinions to "clouds that are carried by a tempest," or rather "driven by a tornado," *ὑπὸ λαίλαπος ἐλαυνόμεναι*, ii. 17. It is interesting to find St Jude making use of the same figure, evidently, as I think, quoted by memory from St Peter. He paraphrases the nautical term, λαῖλαψ, into *περιφερόμεναι*, "carried about;" he remembers the word *ἄνυδροι*, "without water," but forgets the wells, and applies it to the clouds, ver. 12. Cowper makes use of the same image—wells without water.

> "Dropping buckets into *empty* wells,
> And growing old, and drawing nothing up."
> *Task*, iii. v. 189.

But quotations from memory are seldom correct. I find the very same lapse of memory, in a quotation of the above lines, in the *Times* of 1st May 1850. They are quoted thus—

> "Dropping empty buckets into wells,
> And growing old in drawing nothing up."

Were it a question whether the *Task* or the article in the *Times* was first written, the nature of the change in the quotation would decide it.

Let it not be supposed that such a lapse of memory is inconsistent with apostolical inspiration. Paul forgets his parchments at Troas, forgets for a moment that he had baptised any of the Corinthians but Crispus and Gaius, and actually founds an argument on the omission; but in the act of writing, recollects that he had baptised "the household of Stephanas," and adds, "I know not whether I baptised any other."

To return to the parallel passages. It will be observed that the descriptions of the storm in Matthew and Luke are quite as characteristic of the author as is that in Mark or Peter. Matthew is a landsman; he is more struck, as all landsmen are, with the agitation of the water than the force of the wind—a peculiarity of which we have another example in the miracle of Christ walking on the sea, xiv. 23, (see p. 84,) and he uses the same word, σεισμὸς, (ver. 24,) to describe it which he does to describe the disturbance of an earthquake, (xxvii. 54.) He tells us, that the effect was to "cover the boat with the waves,"—a vague expression with regard to the boat, but which marks strongly the effects which the storm produced on the water. St Luke's account, on the other hand, although evidently taken from that in Mark, exhibits in a striking light his qualifications as a historian, and the identity of authorship with the account of the voyage of St Paul. He begins with the nautical expression, which has been cut in two by the division into verses—ἀνήχθησαν πλεόντων δὲ, which may be rendered, "they shoved off, and when under way." There is nothing equivalent to these terms in the other accounts; but it is obvious from the context that it was after they shoved off, and when under way, that our Lord fell asleep. St Luke, writing historically, notices the circumstance when it happened—the other evangelists not till it was observed. The terms he uses in describing the storm marks his caution as a historian, and his accuracy as a scientific observer: the author of the second gospel seems to want words to express the force of the gale, and the perfect stillness which ensues, and uses the intensitive term, μεγάλη, "great," to both; but the word λαῖλαψ implies the maximum of intensity, and γαλήνη, "a calm," its total cessation. The adjective, great, is therefore in either case unnecessary; but not only does St Luke describe the term cautiously, but with scientific accuracy. The term λαῖλαψ implies a strong wind, modified by the configuration of the land. In a lake such as that of Tiberias, surrounded by high land, it "comes down" upon the lake. The effects of the storm are related in Mark with the circumstantiality of an eyewitness, the professional accuracy of a fisherman, and the repetitions of an unpractised writer. We are told that a sea struck the boat

and filled the boat,* εἰς το πλôιον ὥστε γεμίζεσθαι τὸ πλôιον. This detail is omitted by St Luke, as implied in the context; but the required qualification is expressed, ἐκινδύνευον, "they were in danger."

The next notice in the gospel of Mark is still more autoptical, for it tells us that our Lord was asleep at the stern, upon the προσκεφάλαιον, or "seat cover," as the term is explained by Hesychius, a sheepskin with the fleece, which, when rolled up, served as a pillow. The author of this gospel must have been on board, to have described so minutely the part of the boat, and of its furniture, where our Lord reposed; such notices, although interesting and graphic, are unhistorical, and are therefore passed over by St Luke. The remaining portions of the narrative appear to be independent translations of the same original. Matthew describes the effect of the miracle upon the disciples as that of "wonder." In Mark it is said to be "fear," and, with his usual tautology, he tells us that "they feared with great fear," ἐφοβήθησαν φόβον μέγαν. St Luke, while he avoids the repetition, combines both terms in the expression, "fearing, they wondered", φοβηθεντές δὲ ἐθαύμασαν.

In the foregoing account St Luke has, without entering into circumstantial details, narrated everything that is of historical importance. This section may be termed the normal exemplification of the authorship and connection of the three Gospels; the examination leads to the following conclusions:—

1*st.* The authors of the two first Gospels were Galileans, and resident on the western shore of the lake. This is proved by the provincialisms, especially by the strongly marked one of calling the eastern side of the lake, τὸ πέραν, "the other side," without saying of what.

2*d.* The original accounts must have been written whilst our Lord and his disciples were yet in Galilee; for even Galileans would not use such language anywhere but in Galilee.

3*d.* The original author of the second Gospel was in the boat, and familiar with the navigation of the lake.

4*th.* The author of the first Gospel was not in the boat, and was not familiar with navigation.

5*th.* That Luke made use of the Gospel of Matthew in Greek, and of Mark in Hebrew.

* The second mention of the boat does not occur in the *Textus Receptus*; it does, however, in the earlier MSS., and is quite characteristic of Mark's style.

SECTION XXIX.

Cure of the Gadarene Demoniacs.

This, in all the three accounts, is a continuation of the former section; but here both Matthew and Luke have made use of the original of Mark. Matthew has, however, added to it that there were two demoniacs cured, whilst the others only mention one. As Matthew, by his own account, joined our Lord immediately after this miracle, the circumstance must have been known to him; the difficulty, in this case, is not how Matthew should have inserted the account of the second demoniac, but how it should have been omitted in the original. We have seen that the author, writing as an eyewitness, describes events less with regard to their intrinsic importance, than to the impression made upon him at the time. It is quite true that the miracle is as great, when worked upon the least remarkable, as upon the most remarkable individual, but the impression on a spectator is very different. One of the demoniacs was an extraordinary one, as appears from the description of the one named Legion, in Mark. We can understand how the beholders should have been so much impressed with it, as to have described the miracle as the cure of "Legion."

The addition is quite characteristic of Matthew. We meet with a case exactly parallel in that of Bartimeus, (Sect. lvii. p. 141.) I cannot help thinking that this peculiarity results from his habits of professional exactness. He is accustomed to record unimportant, as well as important matters; and, in as far as he is personally concerned, it is as essential to record the least important as the most important. In recording miraculous events, he seems to have retained these habits. Thus, in addition to the above-mentioned instances, we find that when Mark enumerates the numbers of the men, Matthew takes care to add, "besides women and children." When Mark tells us that our Lord cured "many," Matthew tells us that he cured "all."

Matthew's additions in this section consist of facts; his omissions, of autoptical details. Luke, on the other hand, adheres more closely to the original authority—but also with characteristic peculiarities. The first of these is the nautical term, "κατέπλευσαν," which describes their arrival at the country of the Gadarenes; the next, is the information that it was over against Galilee—meant, no doubt, for Theophilus, and showing that he was a stranger to the localities in Judea so described.

In the next verse (27) we have what may be termed an equivalent translation. In Mark we are told that our Lord went out from "the ship," ἐκ τοῦ πλοίου; in Luke, that he went out "to the land," ἐπὶ τὴν γῆν. We have, farther on, what I believe also to be an equivalent translation. According to Mark, the devils besought our Lord not to send them ἔξω τῆς χώρας, which is rendered, "out of the country," but which, I think, should be rendered, "off the land;" and St Luke gives the same meaning less ambiguously, εἰς τὴν ἄβυσσον, "into the deep." St Luke improves the arrangement in the description of the demoniac: in other respects, the relation of his narrative to that of St Mark is that of an independent translation of the same original.

SECTION XXX.

The Raising of the Daughter of Jairus, and Cure of the Issue of Blood.

Matthew inserts the account of his joining our Lord immediately before the miracle recorded in this section, which is probably in its true chronological order. If so, it must be antedated by the other evangelists. We rarely can assign a reason for such deviations from the order of time; in the present instance I think we can—it naturally preceded the catalogue of the twelve apostles. His account affords internal evidence that he writes from his own observation, at least in that part of the transactions in which he was separated from Peter; for in that portion of the narration in which events in the inside of the house of the ruler where Peter was, but where Matthew was not, are related, the autoptical details are to be found in Mark; but in that which refers to those on the outside of the house, they are to be found in Matthew—whose account, however, ceases to be independent from the time our Lord enters the house, where he takes up the original narrative at ver. 39, "And when he was come in," &c.

Here, as in the account of the storm on the lake, St Luke incorporates into his account the original information furnished by each of the preceding evangelists, and when he copies St Matthew's account he does it in *the same language*. Thus, whilst in Mark we are told that the woman with the issue of blood touched our Lord's garment, St Matthew mentions the particular part of the garment in the following words, προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, ix. 20, "approaching behind him, she touched the hem of his garment," which

words are exactly copied by St Luke.* In St Mark the words are, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αυτοῦ, "coming behind in the crowd, she touched his garment." In like manner, St Luke copies the words, Θάρσει θύγατηρ, "take comfort, daughter," which are found in Matthew, but not in Mark. The tumult at the house of Jairus was a circumstance well calculated to fix the attention of eyewitnesses. St Matthew's account, like that in Mark, is autoptical, but it is independent, for he notices the presence of the minstrels—a circumstance peculiar to him. There is another proof that, in the earlier part of the narrative, Matthew's account is an independent one: according to him, the ruler informed our Lord that his daughter was dead; according to the others, that she was dying. This arises from the concise manner in which he writes. The information that she was actually dead followed the ruler: the details of the message are given in Mark and Luke, but not in Matthew.

It is not necessary to go over the whole of the narrative in detail. It must be obvious that St Luke's agreement with St Mark's account is translational, and that his additions are either taken from Matthew, or are paraphrastic. The notice that the ruler's daughter was an only daughter is no exception; for both in Matthew and in Mark the article is used the first time she is mentioned, which implies that she was an only daughter.

In St Luke's notice of the cure we recognise the pen of a medical man; it is couched in short, precise, and, as Dr Friend observes, medical language.†

There is in this section an interesting display of professional feeling, combined with the most scrupulous fidelity in adhering to the facts of the case. In Mark's account of the woman with the issue of blood, ver. 26, it is said that she "had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse." This is expressed even more strongly in the original than in the translation, for δαπανήσασα implies that she had squandered or thrown away her money on physicians—language which tends to an imputation on the profession in general. St Luke, in his state-

* Bishop Marsh, speaking of the sections where all the three evangelists agree, says, "In no one instance does St Mark fail to agree verbally with St Matthew, where St Luke agrees verbally with St Matthew."—(On the *Origin of the Gospels*, p. 151.) This is one of the exceptions to this rule—I find several.

† Lucæ vero phrasis ut magis medica ita simplicior et correctior.—*Hist. Medecinæ*, p. 438.

ment, gives the facts without the slightest suppression, but, at the same time, without implying blame to the physicians; according to it the woman had spent all her living on physicians, "*neither could be cured by any.*"

In this section, and the two preceding, the narratives of Mark and Luke run parallel. Schleiermacher, in his essay on the Gospel of Luke, endeavours, and in this case with success, to point out where its author begins and ends the insertion of previously existing documents. He observes that the portion included in sections 28, 29, 30, forms a new narrative, not connected with that which precedes or follows, beginning at viii. 22, and terminating at ver. 56; thus arriving, by independent reasoning, at the same conclusion as that to which the present comparison has led me.

The autoptical character of the second Gospel is attributed by Strauss to what he calls the second function of the legend, or that of embellishment. He remarks on the cure of the ruler's daughter:—

"That Jesus, if he said anything when recalling a girl to life, made use of some such words as ἡ παις ἐγείρου, 'maiden, I say unto thee, arise,' the most remote narrator might imagine; and to regard the *Talitha cumi* of Mark as an indication that this evangelist drew from a peculiarly original source, is to forget the more simple supposition that he translated these words from the Greek of his informant, for the sake of presenting the life-giving word in its original foreign garb, and thus enhancing its mysteriousness, as we have before observed with reference to the ἐφφαθὰ, in the cure of the deaf man. After what we have seen, we shall willingly abstain from finding out whether the individual who originally furnished the narrative in Luke were one of the three confidential disciples, and whether the one who originally related it also put it into writing—a task to which only the critical acumen of Schleiermacher is equal."*

Let us now see the conclusion the "critical acumen of Schleiermacher" leads him to. Speaking of this miracle, he says,—

"When we proceed to the last incident, the reanimation of the maiden, and observe with what unreserved minuteness, and in how unaltered a tone even, those circumstances are related which could come within the immediate knowledge of none but Peter, John, or James . . . . if, I say, we take all this into account, we can scarcely

* *Life of Jesus*, ii. 353.

do otherwise than *refer our whole accounts to one of the three disciples*." *

Nothing, certainly, can be a stronger proof of the admirable clearness and skill with which St Luke constructs his narrative, than the inference that so acute a critic as Scleiermacher here draws from it, and who concludes his analysis of the Gospel thus :—"He is, from beginning to end, no more than the compiler and arranger of documents which he found in existence, and which he allows to pass unaltered through his hands."—P. 311.

Had we no other data to go upon but those to which Schleiermacher has chosen to limit himself, we might have been led to the same conclusion, because in very many instances St Luke does give the *ipsissima verba* of apostolic eyewitnesses. He does so whenever the matter is purely historical; he has none of the vanity of authorship, and does not think it necessary to alter the language of an apostle, in order to appropriate to himself the merit of originality—his sole object is to convey the truth to his readers, without giving a thought to his own literary reputation. Let us now compare the passage which, according to Schleiermacher, must have been taken from the narrative of an eyewitness, "committed to writing very shortly after, while the impression was still fresh and vivid," † with that in the second Gospel, and ask which is the original; or, in other words, which is the autoptical and which the historical account of the event.

In Mark it is thus related :—

"When he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, TALITHA CUMI; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat."

In St Luke :—

"And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done."

Who can doubt which of these two accounts is the original?

* *Essay on Luke,* E. T., p. 135. † *Ibid.* p. 136.

SECTION XXXI.

Christ rejected at Nazareth.

Accounts of our Lord's rejection at Nazareth are given by all the three evangelists. That of St Luke is the fullest, but being independent of either of the others, cannot be classed amongst the documentary parallel passages; the other two accounts are evidently taken from the same original—Matthew's, as usual, being the most concise.

SECTION XXXII.

The Apostles sent forth.

St Matthew here retrospectively gives the list of the apostles, and adds, verses 12 and 13, words of our Lord. St Luke also adds in ver. 2, that the apostles were to preach as well as to cure. He gives great neatness to the original expression, "there abide till ye depart from thence," by rendering it, "there abide, and thence depart."

SECTION XXXIII.

Herod desires to see Jesus.

St Luke adds that Herod wished to see Christ, and Matthew that it was to his servants that Herod addressed his observations; otherwise, the agreement is translational.

SECTION XXXIV.

John Baptist imprisoned and beheaded.

It is sufficiently clear that in Mark we have the original memoir. The verbal agreement arises probably in part from Mark's having, to a certain extent, availed himself of the previous translation of Matthew.

SECTIONS XXXV.—XXXVI.

The Return of the Apostles, and the Miracle of feeding Five Thousand.

These two sections follow each other in all the three Gospels. The former may be accounted the introduction to the latter. Luke and Matthew, writing historically, leave out the circumstantial details given by Mark. The reading in Luke, which has been adopted by Tischendorf, states in general terms that our Lord, taking the apostles, journeyed to Bethsaida, not to "the desert of the town of Bethsaida," as in the received text. According to this reading, the miracle was wrought in the desert place to which our Lord invited the disciples to "rest a while," and probably to take their meal, which the crowd of comers and goers prevented, Mark, vi. 31. We thus get quit of the difficulties of supposing that Luke meant one Bethsaida, and Mark another.

SECTION XXXVII.

Christ walks on the Sea.

In the relation of this miracle, we find, as in the stilling of the tempest, Matthew's attention drawn to the waves, Mark's confined to the winds;—the one mode of viewing the event characteristic of a landsman, the other of a seaman. St Matthew clears up an ambiguity, according to Mark, v. 54, "When they were come out of the ship, *they* knew him;" but we are not told who knew him, and none are previously mentioned but the disciples. St Matthew informs us that it was "the men of that place," ver. 35.

SECTION XXXVIII.

Jesus reproves the Pharisees.

We have here what I consider to be an editorial addition, by St Mark, to the original memoir explaining Jewish customs, evidently meant for Gentiles; and which, not being in the original, does not occur in St Matthew's account.

SECTION XXXIX.

Cure of the Syrophenician Woman's Daughter.

Matthew's account is partly taken from Mark, but part of it is independent.

SECTION XLI.

Four Thousand fed with Seven Loaves, &c.

Independent translations of the same original, with the characteristic addition by St Matthew, that there were women and children besides the men. Dr Davidson cites this section as a proof of the untenableness of the hypothesis that one evangelist made use of the work of another, (Introd. to N. T., i. p. 400,) but has not stated his reasons with respect to the examples adduced. I can see none.

SECTIONS XLII.—XLIII.

The Pharisees seek a Sign, and the Leaven of the Scribes and Pharisees.

Translations of the same passage by Matthew and Mark. Matthew omits the purely autoptical circumstance mentioned by Mark, viii. 14, that there was only one loaf in the ship, and inserts words spoken by our Lord in verses 2, 3, and 11.

SECTIONS XLV.—XLVI.

Peter Confesses Jesus is the Christ, and Jesus Foretells his Sufferings.

Translations from the same original. Luke omits the rebuke to Peter.

SECTION XLVII.

The Transfiguration.

"Here again, Matthew and Mark's accounts seem to have *one and the same source.* They have deflected from it, and additional particu-

lars have found their way into our text. Luke's account is from a *different source.* If we might conjecture, Peter has furnished the accounts in Matthew and Mark: this latter has been retouched, perhaps, by himself."—*Alford.* The italics are Mr Alford's. I am glad to quote this critic, because, starting with an adverse theory, his own sagacity is continually forcing him to adopt what I conceive to be the true explanation. Luke's account is unquestionably in part independent of the other two, evidently derived from an eyewitness, and, if I may be allowed to conjecture, "delivered" to him by John, which may account for the omission of an account of it in his Gospel. If the retouching be by Mark, he must be the least original of the two, (Matthew and Mark.) To me it appears that the omission of the homely comparison of the brightness of our Lord's raiment to the whiteness produced by a fuller, by Matthew and Luke, indicate that the retouching was on their part.

SECTION XLVIII.

Christ's Discourse after the Transfiguration.

Matthew continues to adhere to the original. His improvement of the arrangement, by postponing the notice of our Lord's sufferings, is obvious, as well as the reason of his omission of the private opinion of the apostles respecting the resurrection.

SECTIONS XLIX.—L.

Christ casts out a deaf and dumb Spirit, and foretells His Sufferings.

The accounts of Matthew and Luke are concise and historical. Where they tally with Mark, and with each other, the connection is translational. Luke, as in the case of the ruler's daughter, states that the child was an only son: this is probably indicated in Matthew and Mark by the article, or it may be the result of his own research.

SECTION LI.

The Disciples contend who should be greatest.

Both Matthew and Luke are concise and historical. Matthew's insertion, verses 3 and 4, are words of our Lord, and therefore important.

SECTION LII.

Jesus enters Judea, and is questioned about Divorces.

The arrangement in the two accounts differs, but the matter is the same. Matthew's arrangement is the most regular. He first states the facts, and then the inferences—an improvement on Mark's, and, therefore, last written.

SECTION LIII.

There is more verbal agreement between Mark and Luke in this than in any other section. It is not probable that the one who wrote last was ignorant of the work of his predecessor, and may have been influenced by his recollections of his translation; although I do not suppose he made intentional use of it, as he did of Matthew.

SECTION LIV.

Christ's Answer to the rich Young Man.

Matthew's addition, xix. ver. 28, consists of words of our Lord. Mark, x. 24, is peculiar to that Gospel; but it is a repetition of what occurs in the preceding verse, and in ver. 26. We can see, therefore, a good reason for its omission in Matthew and Luke.

SECTION LV.

Christ again foretells His Sufferings.

Luke treats this section historically, avoiding the repetitions. Thus, it is unnecessary to say they were going up to Jerusalem, at the commencement of the narrative, for our Lord himself mentions it in ver. 31.

SECTION LVI.

The ambitious Request of the Sons of Zebedee.

Mark does not inform us that the request was originally made through their mother; but, in the first place, it is obvious that our Lord

addressed himself to them, ver. 39; and, in the next place, the circumstance must have been known to Matthew. Mr Alford admits that the accounts must have come from one source, but adds, "Even here, however, slight deviations occur, which are unaccountable, if the one had actually before him the writing of the other." This is true; but they are both translated from the same original—hence the slight deviations.

SECTION LVII.

Cure of the Blind near Jericho.

There are two difficulties in this section: the first, that Matthew mentions two blind beggars, the others only one;—the second, that Luke states that the miracle was wrought before our Lord and his disciples entered Jericho; the others, after they left it. The first case is similar to that of the Gadarene demoniacs, (Sect. xxix.,) and the same explanation applies to it. It is not many weeks since I saw two blind beggars led by a child; and it occurred to me that had I witnessed a cure, and had one of them been so well known that I should, in recounting the event, have mentioned his name and that of his father, I could easily understand that I should have recorded the event as the cure of that individual. If, therefore, Mark's Gospel is a translation of the original memoir, from which the other two are taken, and his attention was drawn to Bartimeus, we can perceive a reason why Luke, making use of the memoir, should have mentioned only one beggar; and also why Matthew, who had independent means of knowledge, should have mentioned two.

Before taking the second difficulty into consideration, I would observe that the circumstances peculiar to Mark's account are autoptical details, such as the name of the beggar, and incident of his throwing away his garment, and that they are omitted by Matthew and Luke, as unhistorical. The second difficulty relates to the time when the event took place. With the exceptions of the number of beggars and difference of time, the three accounts are evidently translations of the same original; but if so, no contradiction can have existed in that account. The problem of its occurrence is, therefore, limited to two possibilities: it must have been caused either by an error of translation, or an error of transcription. We may safely exclude the former supposition; for, independent of its being inconsistent with the inspiration of the evangelists, we cannot conceive that a statement so simple as that of going out of a town,

or going into it, can have been mistaken for the opposite meaning. We are therefore reduced to the alternative of admitting that there has been an error in the transcription.

There is one class of errors, into which transcribers occasionally fall, in which a slight verbal error reverses the meaning of the author. Every person must have heard of the edition of the Bible in which the word "not" was left out of the seventh commandment, thereby converting a prohibition into an injunction. In Pliny's Natural History I have discovered an error of a similar kind, in which I can show that the word "non" has been omitted. My correction, although unsanctioned by any various reading, or former critical conjecture, can be established by independent evidence. Pliny states,* that although "single spars were sufficiently" large for the main-yards of ships, yet that sailors would carry additional sails, so as to endanger their lives. I maintained that the reading ought to be, "single spars were *not* sufficiently large," by proving that they were composed of two pieces, and thus removed an obvious *non sequitur*.

In the present case, instead of a word, I suppose a single letter ("iota") has been left out by an early transcriber, and that, upon perceiving it, he has corrected it, by inserting it into its place, and thereby inevitably placing it too near the adjoining letter. This kind of error, and correction, my own experience tells me is by no means uncommon. If we suppose that an early transcriber of Matthew did the same, he would unconsciously change the verb used by Matthew, to signify to "go in," into that which signifies to "go out," εἰσπορεύομαι into ἐκπορεύομαι. We must remember that the most ancient MSS. were written in capitals, and that the letter "sigma" was written like the Roman C: but I and C in juxtaposition, or even placed too near one another, form K. No doubt there is an angle in the ancient as in the modern K, but in rapid transcription the angle is apt to become a curve. We have a case in point, in a fac-simile of a page of what I believe to be the oldest of the existing MSS. of the New Testament, (the Vatican,) in which the K is exactly the same as the I and C, too near each other. A fac-simile of a page of this MS. is given in Horne's *Introduction to Scripture*, vol. ii. p. 80; and the letter K, at the beginning of the 4th line, is exactly the same as I and C in juxtaposition. If, therefore, the transcriber of the passage in Matthew has left out an "iota," and, perceiving his error,

* "Jam nec vela satis esse majora. Sed quamvis amplitudini antemnarum singulæ arbores sufficiant super eas tamen addi velorum alia vela . . . ac tot modio provocari mortem."—Lib. xix. Proem.

has inserted it, he would unconsciously alter the word into one of a directly opposite meaning. Next transcriber, seeing the following word to be εἰς, which would contradict the preceding word, would, to make sense of it, be obliged to change it into ἀπὸ; and, when he came to the corresponding passage in Mark, with the former one in his mind, would naturally, and probably quite unconsciously, follow it. Such changes in the text have evidently frequently taken place. If the reader will take the trouble to examine the bracketed passages or words, it will be seen that their insertion into the received text must in many cases be ascribed to such a cause. If this conjecture be correct, the repetition in Mark of ver. 46, "And they came to Jericho; and as he went into Jericho," would be quite characteristic of his style; and Matthew's abruptness of saying, "As they departed from Jericho," without any previous announcement of their approach to it, removed.

From the entry of our Lord and his disciples into Judea, Mark x. 1, Matt. xix. 1, (Sect. lii.,) Matthew appears to have embodied the whole of the original narrative; adding, however, much important matter, and omitting little but autoptical details. The largest portion of the matter peculiar to Matthew consists of parables and sayings of our Lord; the next, of allusions to Jewish Scripture, with the circumstances which gave rise to them, unimportant in themselves, but in which Matthew perceived the literal fulfilment of prophecy—such as the circumstance that the mother of the colt was along with it, the casting lots for our Saviour's garments, &c.: the remaining portion of the matter is such as Matthew had the means of being acquainted with, and which a historian would naturally insert.

Mr Birks, in his *Horæ Evangelicæ*, infers justly, from the agreement of the first and second Gospels in all the latter part, that "either one has borrowed from the other, or that both have followed the order of time. But that one has borrowed from the other is very improbable, because the order is different in their earlier portion."—P. 19. The different circumstances under which Matthew was placed in the earlier, or Galilean portion of his narrative, and in the latter, which, in point of fact, is an uninterrupted account of our Lord's last eventful visit to Jerusalem, accounts for the circumstance alluded to. In Galilee, Matthew possessed all the means and appliances for recording events, and the internal evidence which his writings afford, shows that he did avail himself of them to record many of the events which he witnessed; but when "he left all" to follow our Lord, he had not the same facilities for recording what he saw. Schleiermacher, in arguing for the oral

origin of the Gospels, observes that the apostles "would be compelled to it from their having no fixed residence, and therefore no opportunity for written composition, which required a quieter and more stationary life than they enjoyed."* These remarks apply to the case of Matthew in Judea, but not in Galilee. If, therefore, after an interval of years, he was called upon to draw up an account of the life of our Lord, we can see a good reason why he should have adopted the account of another apostle as the basis of his own.

After these general remarks on the connection of the two first Gospels, it appears unnecessary to analyse the following sections, as the causes of the phenomena are sufficiently obvious; and the reader, by applying the same rules of comparing them, can scarcely fail to perceive the nature of the connection which subsists between them.

The connection of St Luke with the second Gospel, in the passages peculiar to the two, is extremely simple. Take, for example,

SECTION LXVIII.

The Widow's Gift.

It is precisely that of a historian taking, as his authority, an account in another language, omitting the explanation of the word "Lepton," which was, doubtless, inserted by Mark for the information of Roman readers. With regard to the unction of our Lord, I am inclined to believe that St Luke relates the same event in chap. vii. ver. 36, which Matthew relates in xxvi. 6, Mark in xiv. 3, and John in xii. 2. The accounts of Luke and John are quite independent of those in the first two Gospels, and of each other. The only difficulty is regarding the time and place of the event as recorded by St Luke; but Mr Alford, who controverts the identity of St Luke's account with those of the other evangelists, admits that the exact time and place are indeterminate, and may have been introduced to illustrate the expression, ver. 34, "A friend of publicans and sinners." I apprehend that St Luke meant to illustrate the want of charity of the Pharisees. We may suppose that he received the account without any mark of time or place. John designates Mary, the sister of Lazarus, as "Mary, who anointed the Lord with ointment, and wiped his feet with her hair," xi. 2, a description which agrees with the woman mentioned by Luke. If this suppo-

* *Einleitung ins N. T.*, p. 222.

sition be correct, it furnishes an explanation of the reason why an account of it is omitted by St Luke afterwards.

With regard to the disputed passage at the end of Mark's Gospel, chap. xvi. ver. 9-20, it appears to me to be a continuation, by Mark, of the original MS., which terminates abruptly at ἐφοβοῦντο γάρ, ver. 8, perhaps because the conclusion was wanting. The style here changes from the autoptical to the historical, and the history is brought down to a later period than that indicated by the style of the preceding portion of the Gospel, corresponding well with the time when the Gospel of Mark was published, namely, after the departure or death of Peter, when the apostles "preached everywhere."

I now proceed to the parallel passages in Matthew and Luke. In the two first sections the verbal agreement is perfect. There is, therefore, nothing to indicate which evangelist wrote last; but certainly nothing to indicate that Matthew copied from Luke.

SECTION III.

The Temptation in the Wilderness.

I infer that Luke wrote after Matthew, and that, if so, he must have made use of his Gospel, for the following reasons:—First, the arrangement is improved. In Matthew the scene is laid, first, in the desert; second, in Jerusalem; and, lastly, in the desert. In Luke, the events in the desert are related before those in Jerusalem. We cannot suppose that, had Matthew copied Luke, he would have made such an alteration, but we can easily understand why Luke should have done so. Again, we can understand why St Luke corrected the Hebraism of saying "forty days and forty nights;" but had Matthew copied Luke, we cannot see any reason for his inserting the mention of the nights.

SECTION IV.

Part of the Sermon on the Mount.

The simplest, and, as it appears to me, the most probable mode of accounting for the connection which evidently subsists between Matthew and Luke, in our Lord's lengthened addresses, is to suppose that Matthew, according to his plan of giving our Lord's words fully, but condensing the narrative, has added to the report of one sermon other

discourses of the same nature, delivered in the same place, at other times. St Luke, on the other hand, writing more historically, relates the different occasions upon which the discourses were delivered: this, indeed, implies that he must have drawn his authority from a separate source of information, but in doing so he has adhered very closely to the Greek text of Matthew. I agree with those critics who consider that the so-called sermon on the plain, of Luke, is the same as that which Matthew has made the basis of his collection of discourses. Luke's words, ἐπὶ τόπου πεδινοῦ, mean "on *a* level place," not "on *the* plain," which conveys an impression of extent not implied in the original; and he does not say that our Lord came down *from the mountain*, but merely that he came down: had he meant to say he came down from the mountain, we must suppose that he would have added ἀπὸ τοῦ ὄρους, as Matthew did, viii. 1.

St Luke says expressly that our Lord "went out" to the mountain, where he chose the twelve; he then came down, it may be, a few steps —and stood on a level place, it may be, a few feet square—evidently for the purpose of addressing the multitude; and after appointing the twelve, and finishing the discourse, he re-entered Capernaum. The words used by Luke, instead of, as in Matthew, "going up" and "coming down" from the mountain, were "going out" and "coming in," ἐξῆλθεν, vi. 12, and εἰσῆλθεν, vii. 1. Both Matthew's and Luke's accounts indicate that the mountain was in the immediate vicinity of Capernaum.

Whilst, however, I think that Matthew has combined in one discourse several delivered on different occasions, and that Luke was acquainted with and made use of Matthew's Gospel when it suited his purpose, he has not taken the so-called sermon on the plain from Matthew, but from the original report; for there is by no means the same verbal agreement in this section that there is in the three first. There is much translational agreement in the two reports, modified, no doubt, by St Luke's familiarity with Matthew's version, which, from the importance of the matter, and the source from which it flowed—and, I may add, the channel through which it flowed—could not fail of being deeply impressed upon his memory.

We have, therefore, two distinct conditions under which the agreements between Luke and Mark present themselves—the immediate and the intermediate. The immediate are those where Luke makes use of the Greek Gospel of Matthew as an original authority; the intermediate, when he makes use of a common original. Now, these are the very phenomena which our independent knowledge of the authors

would have led us to expect. They are both historians of the same series of transactions; but Matthew is both a historian and an eye-witness. In the former capacity he makes use of the same original authorities as Luke; in the latter case, he is himself the authority.

We can thus explain all the phenomena of the connection of these two evangelists, and, as it appears to me, some of the apparent contradictions. Take that in the present section, where St Luke appears to speak of physical hunger, vi. 21; but, in the corresponding passage in Matt. v. 6, it is expressly stated to be in a spiritual sense. Upon the passage in Luke, Mr Alford makes the following just remark: "Comparing these expressions with other passages in Luke himself, we must have concluded, *even without Matthew's report*, that they bore a *spiritual* sense." Now, the result of our former examination is to show that Matthew is a paraphrastic translator, who takes care to bring out the meaning of his original broadly, as he does in the present instance. Again, in the following,

SECTION V.,

The Cure of the Centurion's Servant,

we have another apparent contradiction, which Matthew's peculiar style of narrative perfectly explains. According to his account, the centurion applies directly to our Lord; but according to Luke, he does it by messengers. Now Matthew, as a historian, condenses the narrative portion much more than Luke does, and, acting on the maxim *qui facit per alium facit per se*, he leaves out, as not necessarily connected with the miracle, the details of the message.

There is, I apprehend, an amount of verbal agreement in the succeeding sections, sufficient to prove that St Luke must have made use of the Greek Gospel of St Matthew. We must remember, that although St Luke transcribed when it suited his purpose, he was not a transcriber, but a historian, using an original authority in the same language. Certain passages have been pointed out which are supposed to be inconsistent with this view, but these occur in the sermon on the mount, which I suppose Luke to have derived from the same authorities as Matthew, but making use occasionally of Matthew's previous translation. Thus, we have in chap. xii. ver. 24, "Consider the ravens;" but in the corresponding passage of Matthew, chap. vi. ver. 26, it is, "Behold the fowls of the air." St Matthew here, translating paraphrastically, generalises the expression; St Luke, most probably, adheres more closely to the original.

GENERAL INDEX.

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